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Along Indian Trails

A Study of the North American Indian

"Let Us Go and See"

By MRS. ARTHUR B. McBRIDE, Secretary of Indian Missions

FOLLOWING the W. G. M. S. Convention at Grinnell, Iowa, Mrs. O. H. Milligan and I started on a tour of our missions among the American Indians on some such a quest as Paul and Barnabas—"Let us go again and visit our brethren—and see how they do."

Our nearest mission at Tama, Iowa is about twenty miles from Grinnell. With Rev. and Mrs. F. C. Patterson, the missionaries, were the Indian workers from the McKinley Indian Mission of the Yakima Valley, Washington, Mr. and Mrs. E. J. Sam and Mr. and Mrs. S. W. Joe, who had been holding evangelistic meetings at Tama. Seventeen sat down to lunch that day at the hospitable Manse, then we had a little conference concerning policies and practices in our Missions. The faithful preaching of the Word by these Indian evangelists among the Tama Indians will surely bring forth fruit for His glory. We visited George Youngbear in the little Sac and Fox Hospital at Toledo; he was unable because of his illness to attend any of the meetings. We prayed by his bedside that the One who opened the eyes of the blind might touch his poor "sick" eyes and heal them.

After Tama we turned westward and at The Dalles, Oregon, we were met by our missionaries, Rev. E. H. Carson and Rev. E. W. Machamer of Simnasho and Warm Springs respectively. Majestic Mt. Hood draped in his gorgeous sunset robe guided us on the trail over nearly seventy miles to Simnasho. The comfortable, roomy bungalow Manse is a joy, and here the hospitable missionaries took us into their hearts and home. In the five days with them we could see the place the missionaries held in the lives of these needy ones. One came for drops for his "sick" eyes, another for gas for his car, others to ask for a "teemas" (a letter or card) as the Post Office is a room of the Manse, some to collect old age or scout pensions leaving their fingerprints as receipts, others for help in writing letters or ordering, others with news of

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the family—in and out they went at any hour of the day and always there was a cheerful word of greeting or encouragement, an invitation to services and preaching The Word "in season and out of season." The local school teacher (formerly a student at our Frenchburg School) called and in talking over the work expressed a willingness to help the missionary to start a class in Bible study at the little schoolhouse.

Sabbath, July 2nd, was a busy day. Mr. Thomas Carson of Portland, a son of the Missionaries took us to Warm Springs—23 miles away. Over Mutton Mountain's narrow roads like shelves on its side we wound around and in and out, through canyons with giant rocks and mountain streams. The Indian boy in the back seat with his innate love of the picturesque pointed out on the rocks the great stone face of an Indian, a profile of George Washington with his tricorn hat, and an eagle on her nest.

Finally we arrived at Warm Springs and after a fine dinner we went to the clean, orderly little white Church for the early afternoon Indian service. Many had gone to neighboring towns for Fourth of July celebrations, but the faithful were there: Elder Robert Smith, the interpreter, Elder Elijah Miller now an old man but erect and handsome, his fine horse on which he rode to Church being tied to the hitching post, Susan Papaluit in her gay scarf and dress with her radiant Christian face, others with children, Mrs. Lewis and Mrs. Wilson of the Government Agency, the latter having been so helpful in our Sabbath School. Messages from us to them and from some of them to us were interpreted by Elder Smith who asked us to tell the women of the Church to pray for them, especially for the young people as he grieved because of the drinking and gambling of the younger generation.

Then over 33 miles of Government road back to Simnasho we came to meet a large, colorful audience of women in their bright scarfs, and

Mr. and Mrs. S. W. Joe, new members of the U. P. Church, McKinley Mission.

men with gay neckerchiefs. Rev. E. W. Machamer read John I and the messages we gave were interpreted by Moses Hellon who often interprets for the Agency. Elder Henry Stwyer, now paralyzed on the right side, prayed earnestly, and Chief Queahpama, Charles Pistolhead, and James Wilson expressed appreciation of our visit, of the Mission and the missionaries.

Later in visiting on the Reservation we had a better understanding of the work being done "in the home and by the way." As we visited them in their homes we realized more than ever the difficult work of reaching these people, but were ever mindful of the promise that His Word would "accomplish that which He pleased and prosper in the thing whereto He had sent it," and that the requirement for His stewards is "faithfulness." I wonder if we are faithful "holding the ropes" and being constant "remembrancers" of these who are our representatives.

The new work in the Yakima Valley is about 200 miles from Simnasho and the mistress of the Granger (Wash.) Manse greeted us cordially upon our arrival and she and her husband Rev. H. W. Gordon entertained us for the week-end. We spoke to the Women's Missionary Society at a garden meeting and then at the Granger Sabbath School. Mr. Gordon is a member of the Home Mission Committee of Puget Sound Presbytery, and he, Rev. G. G. Wilson, the "father" of the McKinley Mission, and Mr. Fred Russell, formerly of Ethiopia now of Toppenish and Mr. Sam, the evangelist in charge, met with us to confer about the work. We all agreed that Mr. Sam was doing a fine work and plans were made for the furthering of it.

Simnasho Manse

A never-to-be forgotten day was spent July 9th (Sabbath) at the new McKinley Mission, four miles west of Toppenish, Wash. There was a fine audience even though many were still

Warm Springs Manse

away celebrating. There were some white people, some Negroes, but mostly Indians from the various tribes of this part of the Yakima Valley. A service of joyful praise was led by Mr. Raymond Zack. He is a fine, enthusiastic, young man converted thirteen years ago and now studying in Eugene, Oregon, for evangelistic work. Later in the day he preached on "The Prodigal Son." His graphic pictures of the prodigal, not in a far country, but in Toppenish a wicked city they knew, only four miles away, and his own sincere testimony, his clear presentation as he spoke in English and often emphasizing it in Indian, made us realize more than ever the need of native, youthful leadership in our Indian work.

Mr. Sam conducted the services throughout the day, guiding his flock, reading appropriate Scripture and leading in prayer. Messages were brought by the Board representatives, then time was given for prayer and testimonies which were precious, as one after another obeyed an inner voice which prompted: "Let the redeemed of the Lord say so."

At the noon hour, we stopped to partake of a bounteous meal; many who came contributed food, then Mrs. Sam and Mrs. Joe and other women put this food and what they had cooked on the tables for about one hundred people. And what a meal! There were large platters of baked Columbia River salmon, of short ribs of beef, an Indian dish of herbs, roots and salmon, slices of bread piled high and dishes of butter, large dishes of baked beans, celery, carrots, and relish, cake and plenty of red raspberries and fresh apricots, lemonade with grape juice and coffee—a feast of good things! God's blessing was asked upon the food and our fellowship before we partook of this bounty. After dinner the many willing, cheerful workers proved the saying: "Many hands make light work."

This is a needy field for Christian effort and with your prayers and the faithful ministry of Mr. Sam and Mr. Joe, his helper, great good may be accomplished. Many are sick and dying without hope. One poor man whom we visited lay on his deathbed stricken with tuberculosis. As we prayed and sang in that home we felt more deeply our responsibility to tell of the Saviour who takes away the sin of the World. Here with a soul facing eternity things looked very serious and urgent! Today is ours! Let us not fail our red brothers and sisters, but devotedly answer their pleas: "Come and help us." "Pray for us."

Missions, Pioneer and Present Day

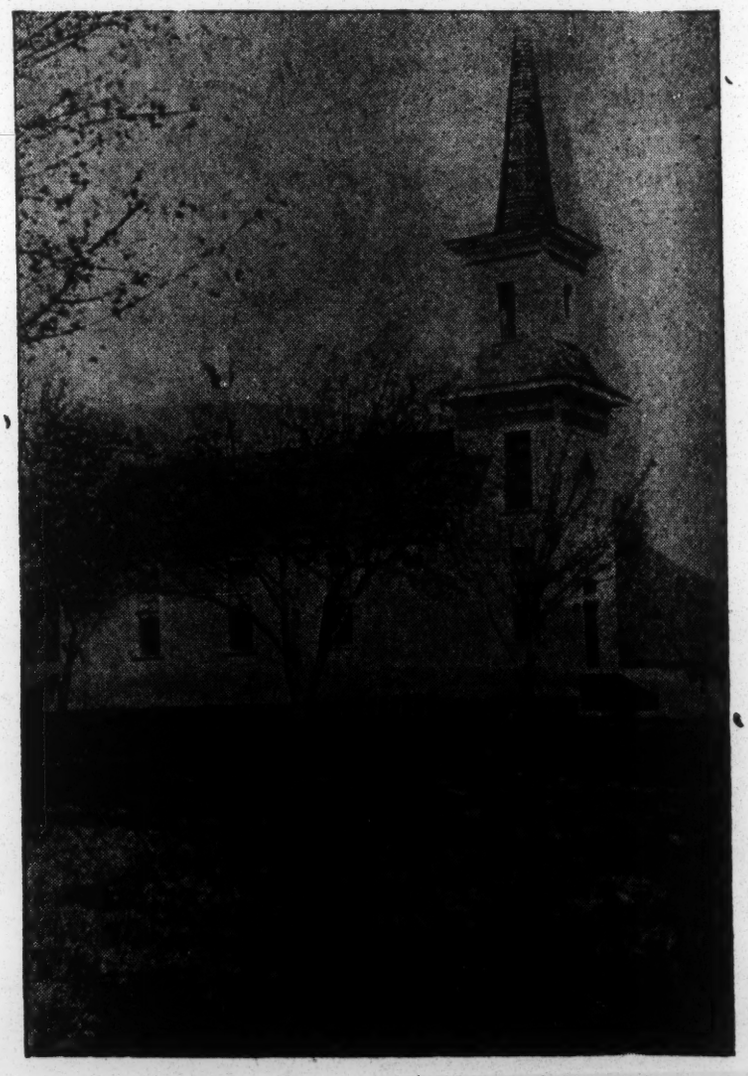
By the REVEREND E. W. MACHAMER, Warm Springs, Oregon

MISSIONARY work among the American Indians had its conception with the earliest contacts the Europeans made on these shores. Nearly every Spanish expedition had with it, priests whose purpose was to convert the natives. Both Spain and France did their utmost to gain control of the New World and bring it under domination of Church and State.

The Franciscan orders of the Spanish penetrated the United States, by way of Mexico, while the Jesuits of France entered through Canada. Names like Pere Marquette, La Salle, Ricollet, Barada, and Las Casos will ever be found upon the record roll of trail blazers in American Missions.

The Protestants were slow to show any appreciable missionary zeal in the Salvation of the Indian. Colonization, Thirty Years War, and internal discord stood like giants in the way.

In 1638, John Campanius, under the sponsorship of Gustavus Adol-



Our Oldest Mission. Warm Springs, Oregon

phus, was sent over with the Swedish Colony to Delaware. For six years he labored for the Indian, but the Colony broke up and he was obliged to return home.

Protestant Missions were destined to function through organized groups of individuals at first. The "Corporation for the Propagation of the Gospel Among the Indians of New England" came to be one of the first to carry on work. This society was organized in England in 1649 and assumed the work of John Eliot.

We can but mention Samson Occom (known as the "Pious Mohegan"), George Whitefield, David Brainerd, and Jonathan Edwards, who will ever be remembered for their sacrificial service to the Indian.

The first Protestant Missionary to cross the Alleghenies was David Zeisberger, who gave sixty years to epoch-making work. This work was under the Moravian Brethren, whose Mission work among the Indians, in length of service and devotion is unexcelled.

Long is the list of Church organizations and societies which have sent out Missionaries to labor in the Indian fields. All have had a share in keeping alive the courage and spirit of an unconquered race, and leading their lesser privileged brothers step by step out of the old paths which spelled superstition and bondage into the glorious light and liberty of the Gospel of Jesus Christ.

WARM SPRINGS, OREGON

This is the Pioneer Indian Mission of the United Presbyterian Church.

Seekseekqua Chapel

Captain John Smith, a ruling elder, was appointed U. S. Agent in 1866, and began Christian activities. A committee from Oregon Presbytery organized a group of believing Indians into a congregation on July 19, 1874.

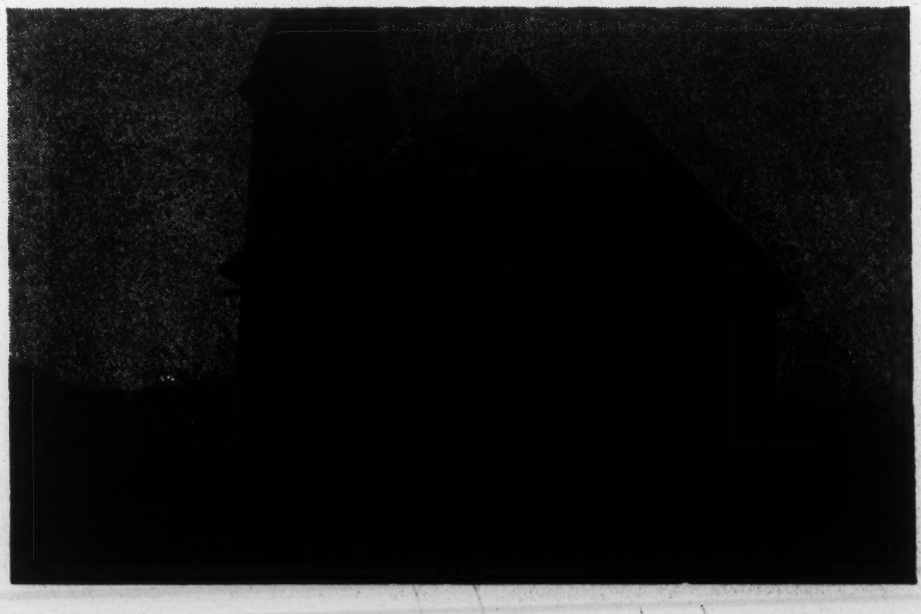
Today, Sabbath services include a gathering of the Community for Bible School on Sabbath morning. This usually includes many of the Indian boys and girls from the Government boarding school. In last year's report this Sabbath School showed an average attendance of 56. A regular preaching service is held in the afternoon for the Indians, which is interpreted to those who do not understand English. The Indian membership of this Mission, including those at Simnasho, is 56. Another preaching service is held at night for any who will attend, including employees of the Government and children in the schools. On Wednesday evening during the school year, a Bible Study and song service brings from 20 to 25 of the young Indians together. A Ladies' Aid was organized in 1938 by the Women of the Agency for the purpose of aiding the Mission and the Indians.

SEEKSEEQUA

Seven miles south of Warm Springs there are a number of Piute Indians, and there, in 1896, a small chapel was erected. The Missionary from Warm Springs endeavors to hold services there twice a month. Attendance is usually good with interested listeners.

SIMNASHO, OREGON

Missionary work began in Simnasho in 1891. Rev. J. A. Speer was the first Missionary. A parsonage and church were constructed in 1892. Work in this isolated field has gone forward steadily but slowly. Converts have not been many, but there are some whose lives have been transformed most wonderfully. Elder Henry Stwyer, a faithful Christian Indian for twenty-two



Simnasho Church

years, is a living testimony of what Jesus can do for the Indian.

A number of regular services are held each week at this station. A Sabbath School is conducted for Indian children which is followed by a preaching service for the C.C.C. boys. The afternoon service is the regular Indian service and interpreted by an Indian so that those who know little English can understand. This service is usually well attended, ranging in attendance from 10-60. With a favorable group of boys from the C. C. Camp, the Missionary was able to hold a fireside Young People's meeting during the winter months in his own home.

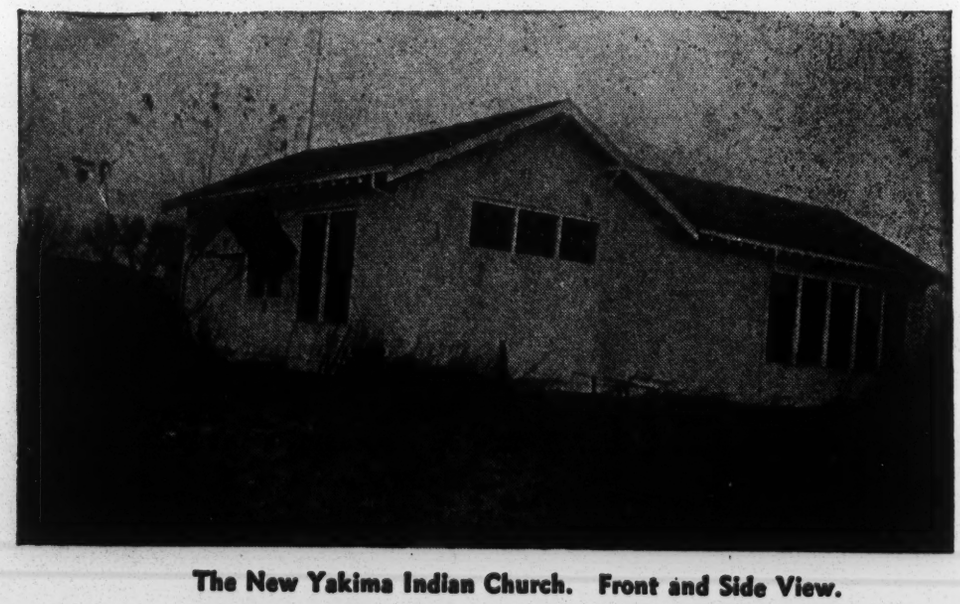
TAMA, IOWA

In response to a memorial presented to the W.G.M.S. in 1901, by Cedar Rapids Presbytery, the Tama Indian Mission was established in 1902. During the intervening years the Gospel has faithfully been brought into the lives of the Indians. Progress here, as well as elsewhere in the Indian work, has been slow.

Each Sabbath there is held a unified Church and Sabbath School service with an average attendance of 25. Thirty-six names are on the church roll, but only half of these are faithful in attending church service, while there are other non-members who do faithfully attend.

Following evangelistic services, in which several young people accepted Christ and united with the Church, it was possible to organize a Young People's Christian Union Society, in the summer of 1936. They report nine active members with an average attendance of 15 meeting on Thursday evenings. The Elizabeth Campbell Missionary Circle was organized in 1937, their name honoring the first Missionary to the Reservation. Eleven members are reported.

The Missionary and his wife spend their Sabbath afternoons visiting the patients in the Sanitorium where there are tubercular Indians from seven states.



The New Yakima Indian Church. Front and Side View.

YAKIMA, WASHINGTON

This is our new Indian work, which was started in 1937 under the able leadership of Mr. Edward J. Sam, a native Indian evangelist. This Mission is known as the McKinley Indian Mission because the building was formerly the McKinley Grange hall, located at McKinley, four miles west of Toppenish, Wash. It was dedicated on Feb. 5, 1939.

The Church service here is usually an all-day meeting. It is customary for the Indians to bring their dinners and stay all day. Many of them travel many miles by horse and by car to get to the meetings. Mr. Sam, himself, has to drive 20 miles to his Mission.

The life of the Indian Missionary is not limited to the services as we have noted them, but consists largely of pastoral visitation, calling in the Indian homes, visiting and spiritual ministering to the sick, helping the needy, comforting those in mourning, preaching funeral sermons, dedicating grave markers, and living a life of Love, being a living testimony of the Love of Jesus Christ for the Indian.

HOW?

I am a Sioux,
Straight I stand
My eyes look out into the future,
And white brothers
Struggled hard to read
The secret there.

How can I
With heritage of mine—
Free open lands,
No fence or boundary
Anywhere.

A horse to ride
No hours to keep,
How can I then
Fit my ways to yours?

How can I
Eat at noon
And go to sleep at ten?
Rise at Sunrise
To plow corn?

How can I
Study books that you desire
Grow Gardens, herd,
Or stay within four walls?

I am a Sioux,
To me there has been given
Limbs to ride the wildest horse
Or run the hills
Eyes to see the distant eagle,
Strong lean body
Made to war, or dance,
Or love.

How, then, white brother,
Can I stay within
And make your ways mine?
I am a Sioux.

—*Myra Barker.*

Religious Education in Government Schools

By the REVEREND F. C. PATTERSON, Tama, Iowa

MANY of you are familiar with the changes that have taken place in regulating religious education in Government schools. Formerly missionaries and religious education directors were given a free hand to teach Bible to all the Indians in the schools. Here at Tama the missionary went once a week to the day school in the Reservation to teach Bible to all in attendance. Out in Warm Springs, Oregon, where the boarding school for the Reservation is at the Agency and near the Mission Church the pupils were all sent over to the Mission on Sabbath and once during the week for religious instruction.

Then came a new Government regulation that permitted religious instruction being given to those children only whose parents signed a written request in the presence of a Government employee as witness. This meant that at Warm Springs, Oregon, the children were no longer sent from the Boarding School to the Mission, and here at Tama, Iowa, it meant that your missionary stopped going to the Government Day school to teach Bible.

We did not immediately attempt to secure the parents' signatures but waited an opportune time. In the meantime we talked with leading Indians about it and allowed time for them to consider the matter. Then came an occasion here at Tama that seemed to us the right time to act. The Government built a fine new school building in the Reservation. It was dedicated in January, 1938. We felt this was a good time to begin with the new school in teaching Bible under the new regulations. We went to all the parents and let them know the situation. As a result we had the parents of thirty children sign in a short time, and by the close of that school year the number of children in our Bible classes had increased to forty, half the school enrollment.

We had worked under a great handicap those first few months. The time given us for the classes was at 3:30 on Friday afternoon. The fact that those forty children were willing to stay after school was an encouragement to us. The next September, 1938, the principal of the school gave us a much better time, all afternoon on Monday. This meant that we could have an hour for each of the three rooms, also it meant that the children would not have to stay after school. The number in the Bible classes increased immediately and during the school year went up to eighty, including all the children except in two families.

Something of what has been accomplished in this work at the school was demonstrated when forty-eight of these children sang for fifteen minutes in the program of W. G.M.S. at Grinnell.

CHRISTIAN EDUCATION

Last September two Indian girls expressed a desire to secure a Christian education. The way opened for them to attend Bible School at Boone, Iowa, last winter. They appreciate your help in gifts

and prayers that made this possible.

Next September one of them, Pearl Bear, is returning to the Bible School at Boone. The other one, Ella Davenport, is enrolled to enter Sterling College. This has been made possible by a scholarship for Indians attending Sterling that will cover the tuition the first semester. Ella and her father will provide room and board expenses. We have promised to help with books from your special gifts to the Mission. We are also helping Pearl Bear at Boone from these gifts so you see how important they are. Pray this adventure in Christian Education may have God's blessing.

Atalea, A Leader of Youth.

Racial Characteristics: How Used To Further Christian Work

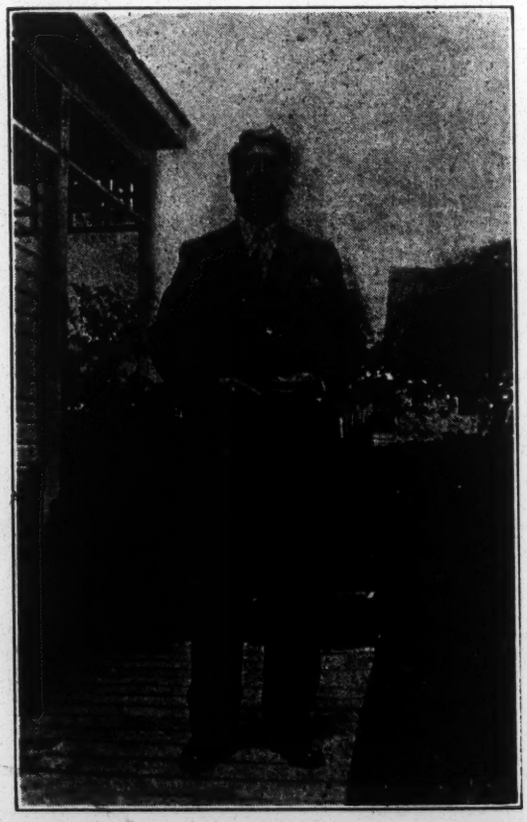
By The REVEREND E. H. CARSON, Simnasho, Oregon

THE Warm Springs Indian has many racial characteristics different from those of white people. Some of these act as a barrier to Christian work, and others may be an asset to it. It is our purpose to accent briefly some of these latter traits.

First, we might mention TRIBAL TENACITY or LOYALTY. The Indians we work with are true to their tribal standards and customs; their language illustrates this. For one hundred years or more they have lived side by side with other tribes and with English-speaking people, and yet their dialect persists among the members frequently to the exclusion of the white tongue. They hold to their old burial rites and their custom of giving and receiving gifts in times of bereavement. These color many of their habits and trends of thought. We look forward to the time when this tenacity and loyalty will be applied to a fully organized and steadfast Christian Church.

Another trait is a RELIGIOUS CONSCIOUSNESS. In their convocations, social gatherings, and feast days, as well as in the house of mourning and in their grave-side rites, we find the religious nature of the Indian expressed. Whether it be in the beating of the drums, the ringing of the bells, the chanting of their weird songs or the candle burning and mystic ceremonial of the Shaker cult, no one can say that they are ashamed to be found at it nor that they do not enter into it heartily. The older Indians tell us that they commence each day with acts of worship to the "Great Light Above." Often I have heard them say: "I cannot accept the 'White Man's Jesus,' but I know that He will take care of me when I die." As Paul told the Athenians, "I see that in all things ye are too superstitious (religious); you worship an unknown God."

Then RACIAL PRIDE is another trait; Rev. G. E. E. Lindquist calls it "SELF RESPECT." Their attitude appears to be that they belong to the earth and the earth belongs to them. They walk like lords; they ride their horses like kings and queens, and in their council-halls they sit like judges



Henry Stwyer, and elder in Warm Springs Church.

of the earth. In the furtherance of Christian work, we may appeal to them as potential "heirs of God and joint heirs with Christ" who shall one day make His own "Kings and Priests" in His Kingdom.

Another characteristic is CHILD-LIKENESS. The missionaries who preceded us here used to say: "The Indians are like children," and we have found it true in some things. A child is optimistic, he lives for the day, and expects better things tomorrow. The Indians say: "No crop this year—next year, good crop." If sickness comes they are peacefully resigned. "Somehow it come out all right." If there is no eagerly-expected mail in the Post Office, they only say: "Maybe tomorrow." Like children, they are dependent; they appeal to the missionary for many things. They are social and gregarious, and easily amused, are pleased with small kindnesses. For instance, at Christmas time they come from far and near to see the antics of Santa Claus and his wife at the Church exercises, and to receive any small gift that might come their way. These traits form an approach for the missionary who remembers the saying of the Master that "except ye become as little children ye shall not enter into the kingdom of God."

A Tiny First American. "Where did you come from Baby Dear?"

Ross Kalama—A Warm Springs Boy

One more trait that may be men-

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Indian American Youth Today
Christian Cooperation

TO offer spiritual guidance to Indian youth of America, the United Home Mission Councils under the direction of the Joint Indian Committee maintain a religious education program in seven schools and communities. The whole life of Indian youth must be ministered unto, but the main objective is training for Christian leadership based on the Way of Jesus Christ.

Fifteen national Home Mission Boards (our Board being one) unite in program and financial responsibility for this work. Through offerings given on the annual World Day of Prayer, the first Friday of Lent, many individuals have a share in maintaining the work. In addition to this, four Boards have allocated five of their staff for interdenominational work. An effort is being made to co-ordinate all work being done in government Indian Schools.

The schools and communities where a staff of Religious Education Directors is now being maintained are:

Albuquerque and Santa Fe, New Mexico.

Flandreau, South Dakota.

Haskell Institute, Lawrence, Kansas.

Lac du Flambeau, Wisconsin, (This is largely a community work where pupils are in public schools.)

Salem Indian School, Chemawa, Oregon.

Sherman Institute, Riverside, California.

The educational policy of the Government is concerned with building up family-and-community life for Indian people. The seven schools in which the staff is at work will continue. Several other large high schools have asked for religious education directors.

The opportunity for mission enterprises of the community type, such as at Lac du Flambeau, is increasing. With more co-operation of Church groups and individuals, the Home Mission Councils are ready to serve more adequately the Indian youth of today.

Such questions as these, Indian students have asked Religious Education Directors:

"What does religion do? Does it help anyone or not?"

"Does God really help anyone who prays?"

"How can we know what the Bible means? It sounds so different from the way we talk today."

"How it it that different churches are against each other?"

Here are some of the things they say:

"We want practical topics about everyday life and people."

"We would like to know what other religions teach."

"We like sermons by those who understand what young people want."

"We wonder what other students are doing, now we seem to think only of ourselves."

"We would like to get acquainted with other people."

"Young people of our race as well

(Continued on page 20)

God's Image In Red

By FRANK S. MEAD,* Part of Chapter VI of Right Here at Home

AT Plymouth, Massachusetts, where the Pilgrims landed, stands a statue of Massasoit, chief of the Wampanogs, and he shows it; he is every inch an Indian king. We look at him there, at his fearless eye, his proud high head, his outstretched hand. We have called him savage and noble red man. In our minds he has been the symbol of a barbarian and of God's image in red. We hear a great deal of what his red brothers did to us, but infrequently of what our white brothers did to them. That is one of the darkest chapters in American history.

When the first white man came, the Indian owned the country from the Atlantic to the Pacific. He roamed as he pleased, hunted, played and fought when necessary.

In the midst of exploitation, missionaries labored valiantly. They came on every boat. John Eliot preached to the Indians, so did Roger Williams, John Wesley, and David Brainerd.

Just after the Civil War the missionary began a real effort to help these first Americans. How that work was needed! Indians were living in lonely wickiups on the desert, in grass huts with holes cut through the roofs for stovepipes. Thousands slept on the floor or on beds of rabbit skins, eating wild berries, game, seeds. The Indian art and culture was fast disappearing. The despair of a conquered people had settled upon them. They formed a lonely red island in a great white sea.

There were three separate divisions in our dealing with the Indian. First we tried to annihilate him; then we attempted to isolate him. And when these two short-sighted policies failed, we began to educate him. At long last, we began to build schools, like Haskell, Carlisle, and Bacone.

On a hill beyond Muskogee, Oklahoma, three men knelt to pray; they were white men, and they knelt on land just turned over by the Creek Indians to the American Baptist Home Mission Society for the building of a school. The three were dedicating the ground, planning a school of college grade for Indians. They named it Bacone, for Almon C. Bacone, a teacher in the old Creek Male Seminary, a government institution.

No whites need apply at Bacone; it is one hundred per cent Indian. And it is more than a college: it is a three hundred acre study in Christian education. There are still "old grads" alive who finished in the first class of 1885... There is an accredited junior college and students have access to the nearby state normal school. Some of them stay on at Bacone after graduation as faculty members. One of these was Acee Blue Eagle, Creek, former head of the Art Department, and lecturer at the 1935 World Educational Conference at Oxford, England, on Indian art.

Young Louis Rhodd graduated in the class of '34; he was the first

* Part of a chapter from Right Here at Home by Frank S. Mead, published in serial form by Christian Herald and in book form by Friendship Press. Used by permission.

Ponca to gain a college degree. In September he was driven out to a typical Oklahoma Choctaw village. The driver dumped him out in front of an old deserted Methodist meeting-house, waved good-by and drove off. Rodd looked at his "school-house." Windows were out, window frames gone. There were cracks in the floor an inch wide.

Rodd settled down to his job. He repaired the windows; he got the county superintendent to give him a new floor and announced his opening day. Thirteen came when the bell rang; a week later there were nineteen, and only three had ever seen a school room before.

Within the school house he has set up a small library—books on history, geography and poetry; newspapers, magazines; religious reading materials and bulletins from the Department of Agriculture, on soil, seeds, insects, stock, poultry, the marketing of farm produce; bulletins for the women on family health, child feeding, preserving of fruits and vegetables. Once a month he has a mass meeting of people who flock to his community house to discuss local problems. Before he came they did not know they had any community problems to talk about.

There are dozens like him. Bacone has been turning them out since 1885. They are ministers, nurses, government and social workers, lawyers, merchants, teachers. Girls who might have spent their days in a backwoods hogan are living out their lives in Christian usefulness. Young men who might have become derelicts are preaching Jesus Christ. All this goes back to the faith of three men praying on a hill.

Miles beyond the spot where the pavement ends, in Eastern Arizona, is the Place of Healing; forty miles off Highway is Sage Memorial Hospital. Every year fifteen hundred sick Indians come to its doors. Most of them go away cured.

An old medicine man, distrustful of white man's science, even as he sinks under the ether (they call the ether "the deep sleep that kills pain"), wakes up to find the surgeon holding his wrist and telling him that never again will he have that sharp pain in his right side. They draw in the ether, quite often, only when the

President B. D. Weeks, and Mrs. Roberta Campbell with Indian Students of Bacone College.

Indian nurse tells them in their own tongue that it's all right. . . Those nurses interest us.

The work at Sage is only a section of the Ganado Indian Mission, of which it is a part. Ganado displays a young army of boys and girls and men and women; it offers study in evangelism, education, medicine, public health education, community work; it trains in useful arts of carpentry, engineering, auto mechanics, silversmithing, tanning, farming, dairying, home economics and domestic science. This is all valuable to the Indian's tomorrow. Yet—this *little white-gowned girl in the only training school for Indian nurses in the world* catches the eye. (Italics ours).

Not many miles from Ganado as the crow flies is the Tuscon Indian Training school at Escuele. This is an Indian League of Nations. Half the students are Pimas; one-third are Papagos; the rest are anything. One hundred and fifty-three of them, from twelve years old to twenty-two.

They work five days a week, four in a classroom and one outside at hard manual labor. Two thousand students have been at Escuela since 1888; they have studied geography, arithmetic, algebra, cooking, sewing, farming, and the New Testament. *No student of three years' standing has ever gone out not a professing Christian.* (Italics ours). Most of them have returned to their desert homes to practise what they have learned at Escuela. They constitute a large part of the religious life of every community where they have settled.

There is, of course, another side to the picture: it is not all progress. There are some sections of the Indian field where it is next to impossible to make any progress at all.

"White people don't know what we are facing" said one brilliant Navajo graduate who had been deeply disappointed. Well what is it that they face? It is this: they find fathers and grandfathers holding blindly to the old ways because they fear the new. They find the old snake dance, the old vices of drinking and gambling, the old hopelessness and lassitude that crept over the Indian when he was forced from his wild, free life in the open to live on the reservation. They find that many have tried to get somewhere in the white man's world, failed, and just given up.

Employment is hard to find. An open discrimination is practiced against the Indians. Idleness is forced upon them. Lacking money and economic security, the Indians are forced to live as they do not want to live and that produces the inevitable result. Many turn to gambling or to liquor in an effort to forget; liquor and a sense of helplessness are the two greatest stumbling blocks in their road.

It is not a pleasant picture. But for the sake of future progress we must face it. These are the social and economic problems of the Indian and they are as much our fault as his. He has not reverted to those lower ways of life because he wanted to, but because he has had an economic situation forced upon him which makes any other choice impossible. It is not his job alone to straighten that out. It is ours, too.

Even so, in spite of obstacles a great work has been done by our mis-

sion agencies among these native Americans. Their standards of life and living have been raised. They have finer houses and wear better clothes than their fathers did. But this physical improvement is secondary, after all. What really counts is that there has been slowly developing among the young people of the tribes a desire for the higher things of life. They face a new tomorrow, and they offer a more hopeful prayer.

RACIAL CHARACTERISTICS: HOW USED TO FURTHER CHRISTIAN WORK

(Continued from page 15)

tioned is CHARITY. In their attitude to others' faults and failings they show a breadth of tolerance that frequently amazes us. If a brother in the tribe is incarcerated in the jail he is never criticized, nor when liberated is he ostracized. If a sister does something lower than their social standards, she is socially received again if she shows a desire so to be. If any one of them is in trouble, sympathy and every possible material assistance is rendered. This broad charity is so pervasive that we can truthfully say that there is no upper or lower or middle classes among the Indians. This quality of kindness we hope some day to see linked up with the CHRISTIAN LOVE that covereth all things and "thinketh no evil."

We wonder where the Indians first received the light they have, as for instance, the belief in the immortality of the soul and their monotheism, their respect for and care for the old and helpless, and many other traits. Then, too, we wonder when they will ever join together in the simple faith in the Christ who died for us all.

INDIAN AMERICAN YOUTH TODAY CHRISTIAN COOPERATION

(Continued from page 16)

as yours face the future. As one of our own young leaders has said, 'What a difficult task Indian youth faces today! He stands at the place where many trails cross. How can the best in the past be preserved—a priceless culture that produced independence, strong leaders, a great art? And again, how select from the advancing civilization of the white man the things that are of value rather than those which degenerate and cheapen? We need religious leadership motivated by the teachings of Christ.'"

What a g l o r i o u s opportunity Christian people have to train this leadership of the future!

(H o m e Mission Councils, New York.)

For an article on the Government Service see February, 1939 magazine, Pages 352-354.

Suggested Devotional Service

For Program-Study on "Along INDIAN TRAILS"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES

INSPIRING INFLUENCES FOR OCTOBER: The Christian Armor.—Eph. 6:11.

Opening Poem and Song: (For poem use words of No. 272 in Bible Songs Hymnal and for song use words and music of No. 82. Have reader begin, using 1st. stanza of poem, then have audience sing 1st. stanza of song. Continue with all stanzas, alternating poem and song.)

Scripture Reading: Eph. 6:10-18; II Tim. 2:3; I Tim. 6:12; Rom. 13:12; I Thess. 5:8; II Cor. 6:7; II Cor. 10:4; Acts 21:30-33; 22:24-28; 24:23; 27:1; 28:16.

Leader: From his writings, it is evident that Paul was familiar with the military life of the Romans. Much of the closing years of his life was spent in intimate contact with the Roman soldiery. It is only natural that his knowledge of the Roman army and his contact with the Roman soldiers should be reflected in his writings. He uses many military figures of speech. One of the best known of these is his description of the Christian armor in his letter to the Ephesians.

The old Roman warrior wore armor for the protection of his physical life. Paul, in his letter to the Ephesians, describes the armor which the Christian has for the protection of his spiritual life. The Christian's knowledge and use of this spiritual armor are an inspiring influence.

Poem:

"Ah! not as citizens of this our sphere,
But aliens militant we sojourn here,
Invested by the hosts of Evil and of Wrong,
Till Thou shalt come again with all Thine angel throng.

"As Thou hast found me ready to Thy call,
Which stationed me to watch the outer wall,
And, quitting joys and hopes that once were mine,
To pace with patient steps this narrow line,
Oh! may it be that, coming soon or late,
Thou still shalt find Thy soldier at the gate,
Who then may follow Thee till sight needs not to prove,
And faith will be dissolved in knowledge of Thy love."

Leader: The American Indians have suffered much from the aggression of white men. We live in a land which once belonged to them. They had no armor to protect them from the white man's weapons. We cannot recompense them for the lands from which they were driven; but there is one thing which we can and ought to do: we can give them the Gospel for the protection of their spiritual life.

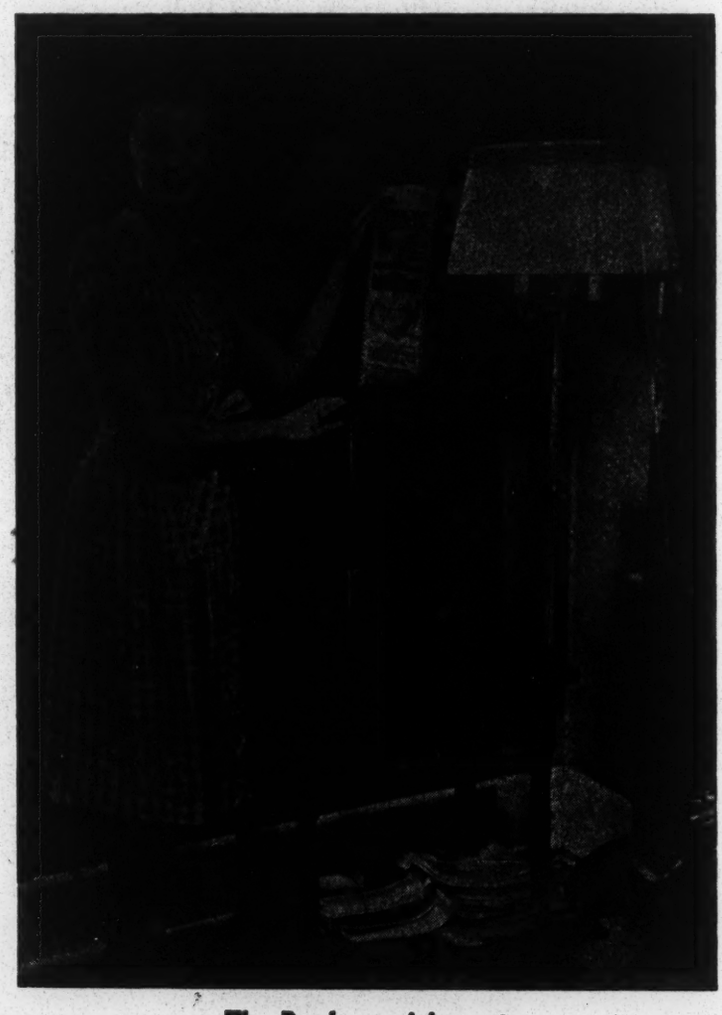
Prayer: For the American Indian. (For suggestions see 16 and 30 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 259.

Again---"What Hath God Wrought!"

WRITING by radio! A mechanical finger swinging swiftly across a strip of paper drawing words, pictures, maps, news flashes from the air! Current events recorded magically, rising from space in shutter-like effect upon a moving strip of paper! This new invention, known as the Reado Facsimile adds one more to the fascinating mysteries of radio and thereby increases the channels by which truth or untruth may be spread among men.

To understand this new method of writing by radio, it is necessary to go back to the first writing by electricity; namely, the telegraph. The telegraph was exactly that—writing by electricity.



The Reado receiving set

When Professor Morse, the inventor of the telegraph, first successfully proved the practicability of sending messages over any distance, a very significant message was transmitted. General Cummings of the United States Army was standing by when the demonstration was about to take place, and sensing the magnitude of the possibilities involved in this invention, asked the Professor to transmit the following message over the wire, "Attention, the Universe! Kingdom's right wheel!" Later, when the official demonstration was held, however, the famous Bible verse, "What hath God wrought!" (Numbers 23:23) was used. This verse was chosen by the mother of a friend of the inventor.

Professor Morse, himself the son of a minister, and a consistent reader of the Bible throughout his life, always felt in the midst of the many trials attendant upon his experimenting, that God had a hand in the bringing forth of any benefit to mankind. Of the Biblical dispatch, he said: "It baptized the American telegraph with the name of its author."

Many inventors today do not have the same depth of insight into the

workings of Providence as was true earlier; but they do recognize that great inventions should bear evidence of their source. For that reason, when the first writing was done by radio, a Bible verse was used, and now a verse is written daily "through the air" over this latest invention known as *Readо*, or more popularly as "facsimile," which is closely related to television. These daily verses from the Bible are furnished by the American Bible Society.

The Crosley Corporation, inventor and manufacturer of the *Readо*, gives us the following statement and description of this new achievement: "A quotation from the Holy Bible closes each broadcast of 'facsimile,' the new method of transmitting printed matter and pictures by radio. The programs are broadcast daily by WLW and short-wave W8XUJ, both operated by the Crosley Corporation, Cincinnati.

"Weather maps, weather reports, flash news, Scriptures, pictures, almost anything can be sent out and received anywhere within reasonably good receiving range of the transmitting broadcasting station.

"At present, this transmission goes on experimentally between one and six o'clock each morning from a number of stations throughout the country. Apparatus is available so that the receiver can be turned on automatically at a predetermined time, the printing done, and the equipment turned off, leaving a lasting record. All this is done while the owner sleeps, and the material can be read when he arises. Transmission and reception is at the rate of about three feet of printed paper an hour.

"Several weeks ago, WLW, together with stations WGN, Chicago, and WOR, Newark, formed the first 'facsimile' chain, known as the Mutual Facsimile Network."

No one can measure the blessing that may attend the expanding use of this new device with its almost unlimited possibilities, if, as it has begun, it will continue, year in and year out, to include in its daily program a passage of Scripture.

TUNE IN

The Red Network of the National Broadcasting Company will carry at 12:30 Eastern Daylight Saving Time on Wednesdays, a series of talks by Dr. Stifler of the American Bible Society. These begin in August 2, but we are only giving the subjects beginning with August 30, as follows:

August 30, "Taking Freedom to the World" (I); September 6, "Taking Freedom to the World" (II); September 13, "The Mother of Books;" September 20, "China's Charter of Freedom;" September 27, "The Book Men Die For;" October 4, "Keeping Freedom Alive;" October 11, "Custodians of Freedom;" October 18, "Freedom's Textbook;" October 25, "The Truth That Makes Men Free."

In this series Dr. Stifler will discuss the influence of the Bible upon the creation and nurture of those institutions which, the world over, have made for human freedom.

Here is a good opportunity to interest your friends in the Bible cause. Copies of these addresses may be secured by writing to your station.

—*Bible Society Record.*

The Bible and Common Sense

By FRANCIS C. STIFLER

HERE is a story that, in spite of its nation-wide publicity months ago, belongs in the *Bible Society Record*, because it placed the Bible squarely in the center of American life when the news broke on Mother's Day. Mrs. Elias Compton, of Wooster, Ohio, was chosen by the Golden Rule Foundation as the American Mother for 1939. Like her predecessors to receive this signal honor, she is a Christian of pronounced conviction. This fresh honor to come to Mrs. Compton was not her first citation as a mother; for seven years ago she received from her alma mater, Western College for Women, the degree of LL.D. "for outstanding achievement as wife and mother of Comptons."

Although she has no interest in earthly renown for herself, she is unquestionably the most famous mother in America if judged by the children she has prepared for life. She has three sons and a daughter all of whom are internationally known. They hold a total of thirty-one college and university degrees, and memberships in thirty-nine outstanding societies. Her oldest son is Karl Taylor Compton, who is president of the Massachusetts Institute of Technology. Her daughter Mary is the wife of Dr. C. Herbert Rice, principal of Allahabad College, in India, where she herself is a prominent missionary educator. Wilson Martindale Compton, her third child, is a lawyer and general manager of the National Lumber Manufacturing Association and one of the nation's foremost economists. Arthur Holly Compton, her youngest, is professor of physics at the University of Chicago and was awarded the Nobel prize in physics in 1927.

In her Mother's Day statement over the Red Network of the National Broadcasting Company Mrs. Compton said:

"I am just an old-fashioned mother. So this new relationship makes me think of home; for that is where my family began. The picture of that beginning comes back to me as I glance at the plain gold band ring with its inscription—'Each for the other, and both for God'—which my husband gave me before our marriage over fifty years ago. This ring has rarely been off my finger during all these years. The motto inscribed in it was the foundation stone on which our home was built. I see now as I did not in that long ago beginning, how inseparable divine and human loves are in a truly happy home.

"People often say to me that they can not find time in the morning for family prayers. We solved that problem by rising a few minutes earlier to begin the day rightly with thanksgiving. Only illness or an exceptional reason kept the family from assembling at prayers or meals.

"In those moments when we knelt together, praying with and for each other, for friends, our country, and for the world,—something was unconsciously infused into our very being which has been a lasting influence on each of us. These moments created a bond of fellowship and a feeling of interdependence which ex-

ist today, even though thousands of miles may separate us.

"I have been asked what books we found most helpful on child training. In my early motherhood very few books on that subject were available. I think there are many helpful ones today, but the one which best met our needs was—the *Bible* and *common sense*.

"The Bible gave sufficient instruction for discipline of the type that both parents and children need. Parents are apt to forget that they, too, need discipline, in order to be patient and sympathetic. Parents can not be patient nor sympathetic if they do not understand the motives back of disobedience. I'm a bit concerned about putting all the emphasis on the mother in the home. While I believe a mother's influence is strongest in the early years, I feel, too, that the sympathetic cooperation of the father is essential at all times. When a boy comes to a certain age, he feels his father knows better how to advise him along specific lines than does his mother. And, too, he is more apt to follow his father's example, even though his mother's influence continues throughout his years. I have known fathers to evade moral responsibility in saying, 'I leave it to my wife to train the children in morals and religion.'

"I had a wonderful husband, who wielded great influence in the character building of my children—a certain something that I as a mother could not give. Parental advice counts for little if not supported by parental example."

In another radio program over the Mutual Broadcasting System on Mother's Day were heard the voices of the three famous sons and the reading of a cablegram from the daughter in India—all bearing testimony to the type of nurture they had received from a mother whose only textbook on child training was the Bible.

The American Bible Society is happy to report that at the June meeting of the Board of Managers, Mrs. Compton was made a Life Member of the Society.

Bible Society Record

MADRAS SAYS—For the great majority of women, the greatest opportunity and service is in the home. To make home Christian and to bring up children in the knowledge of God and the fellowship of Jesus Christ is a task demanding woman's full devotion. In view of the fact, it is of vital importance that Christian women everywhere be urged to take seriously the building up of the truly Chirstian home, sparing no effort and no sacrifice and using all the means at their disposal to train themselves for the important task.

From *The World Mission of the Church.*

The Editor and Treasurer Talk It Over

A little conversation overheard at Grinnell

EDITOR: Mrs. Arnold, how do you like your work as Treasurer of *The Womens Missionary Magazine* by this time?

TREASURER: I like it. I think I have never done anything that has given me more real pleasure. To speak in modern terms, I am really thrilled about it.

EDITOR: Thrilled? Just what are some of your thrills?

TREASURER: Well, one is opening the many letters I receive. I have reached the place where I just anticipate the nice things our readers say about the Magazine, such as:

"How we do enjoy reading the Magazine!"

or

"We just can't get along without the Magazine!"

or

"We can't bear to miss a single number!"

About two months ago I had an unusual thrill. I received three Convention Clubs from a Literature Secretary in Quincy Massachusetts, and as I was entering the names upon my records, I suddenly realized that I was writing such good Scottish names as MacPherson, MacPhee, MacBeth, MacLeod, MacLean (All spelled M-a-c), and then there were Rosses and Campbells and other names as suggestive. By the time I had finished copying the list I was all aglow with the thought that, here I was, in a very small way, helping to carry on the "faith of our fathers."

Mrs. White you have been in this work nearly fourteen years—What do you think of the importance of the Magazine?

EDITOR: I have always believed that there is no more important part of our congregation than *The Womens Missionary Magazine.* At the very beginning of the Women's General Missionary Society the leaders recognized a great need. They knew that the organization simply could not function without a medium of communication between the workers and the women who support the work.

The *Magazine* may be likened to the circulatory system of the body. No matter how large and strong a body, unless the circulatory system carries the warm life blood even to the extremities, the body will languish and eventually die. I think in the same way that a society is strong or weak in proportion to the efficacy of news circulation. Unless a society is constantly renewed and strengthened by the spiritual stimulation that comes through information, it will grow weak and may die. But if every member were informed—what strength we should have!

TREASURER: I long for the time to come when there will be a *Magazine* in the home of every single member of the Women's General Missionary Society!

EDITOR: Do we not have a goodly number of societies in which every member is a subscriber?

TREASURER: Yes, we have between fifty and sixty one hundred per cent societies.

EDITOR: That's a good start. We

have only about 1,400 more to go until we make it unanimous. Tell me, has not your own society tried this plan and does it work?

TREASURER: Yes, I do belong to one of these one hundred per cent societies and I am always proud to talk about it—the Women's Evening Society of Second Wilkinsburg, Pa. Just a few weeks ago, I received 47 subscriptions from our Literature Secretary and I had another thrill as I entered those names upon my books.

In our society each member has always paid a Contingent fee of one dollar a year. We raised this to ten cents a month or one dollar and twenty cents a year. Now we not only pay the subscription of those who do not feel able to take the *Magazine,* but we have enough money to provide a Prayer Cycle for our entire group.

Do you not think there is a vital connection between the Prayer Cycle and *The Womens Missionary Magazine?*

EDITOR: Indeed I think the connection is most vital. The Prayer Cycle with its limitation of space can give but the name, address and a few suggestions for prayer. The Magazine gives *life* to the Prayer Cycle. Every page of the Magazine has a story of some one whose name is in the Prayer Cycle. Now that our readers have the pictures in the June Magazine of all the missionaries we support, prayer may become even more definite and personal.

I have observed over a period of years that the number of Prayer Cycles sold parallels almost exactly the number of subscriptions to the Magazine. To me this is very significant. The women who read KNOW; the women who know CARE; the women who care PRAY and the women who pray GIVE.

TREASURER: Does our Magazine get any recognition from others outside our denomination?

EDITOR: It is surprising and gratifying, also, that there are many women outside our denomination who take our Magazine. Our exchanges quote from our pages once in a while. Mrs. Fulton's poems on "A Little Time Apart" page, are frequently quoted. Sometimes a "Method" is borrowed from Miss Little's page. One very outstanding Magazine had a quotation recently. It wasn't so very important; it was just a poem of Tilak's and credit was given "Quoted in *The Women's Missionary Magazine*"—but it meant that the editor had read our Magazine!

TREASURER: Sometimes when I think about the Magazine I am reminded of some lines from a poem that I learned several years ago. They run like this:

"He who sells a soul a book
Gives that soul a sweeping look
Through its pages
Down the ages.
Gives that soul a vision wide
As the skies where stars abide
And the far
Lone planets are."

I believe that the reading of our Magazine not only broadens our vision of the world need for Christ but it also stirs us to greater effort to improve every opportunity to present Him as the World's Saviour.

EDITOR: It is a great privilege that is ours, isn't it—to place a "book" every month in the hands of our missionary women?

Miss St. Clair Retires

By MRS. W. P. GILMORE, Alexandria, Egypt

HAVE you heard the latest news? No? Well lend me your ears: Miss St. Clair, after twenty-seven years of teaching in the Commercial College at Alexandria, is retiring. It is another case of "the spirit is willing but the flesh is weak."

It will be stranger than fiction not to see and hear Miss St. Clair in the school, for she has taught in it since the second year of its existence. Across these years she has steadfastly manifested a two-purpose aim in her teaching to minister to both spiritual and intellectual needs. She has been used of God to lead students not only into Christian living but into active Christian service. And from Alexandria to Khartoum may be found young men in responsible positions, whose character and efficiency testify to her faithfulness.

Miss St. Clair knows her boys, their families and their interests. At alumni receptions when the old boys come back, it is surprising to hear her call them by name, ask in a definite way about their interests.

Her boys know her and her methods of dealing with them seemed to impress them, especially those who had been accustomed to corporal discipline. In a composition a student expressed it this way, "When we neglect to do our work, or fail to hand it in on time, does Miss St. Clair hit us over the head or knock our fez on the floor, or beat us with a stick or curse us? No—she just gives us a zero with a honey smile."

Words are inadequate to express one's inmost feeling and appreciation on the occasion of Miss St. Clair's withdrawing from the school. The Commercial College is losing an active loyal worker, but it is assured of her continued friendship, interest and prayers.

CONTENT

Shall I be here,
When those I've borne and love far more than life itself
Have grown to womanhood?

Shall I be here,
When life's playtime is done,
And difficulties, struggles, storms, and disappointments
Come quite as oft as happiness, success, and joy.
Shall I be here?

It matters not,
If as we journey here together, day by day,
I give them strength and courage, faith and hope—
Show them God's face, a God of Love, Triumphant.

Then they shall walk alone,
Upright and unafraid,
Their trust in him,
And I . . . shall be content.

Mrs. Alex Ross in Woman's Home Missions.

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

WE'RE LEARNING

By MISS HELEN WALKER

It's Thursday afternoon at the Khayatt School for Girls. School is being dismissed and as the pink uniforms hurry out of the big gate, by twos and threes other girls are arriving. A few wear hats, but more wear shawls over their heads, and all are laughing and talking. They gather in the large room used by this club, Miss Rosina comes to open the handwork cupboard and soon rags are being braided, crochet needles are busy, and classes are being assembled for reading. Three young women take charge of the reading lessons. One has a class for those who are beginning with the alphabet, among them several older Moslem women, as well as younger girls. She gives them nearly the whole hour, so that they make progress more quickly. The other two girls take small groups of three or four at a time, for 20-minute periods, and help them with easy books or primers, suitable to their ability.

Arada was very reluctant at first to enter a class. "I'm grown up now. They'll laugh at me if I begin to read." Several others were equally slow, but none of them is willing to miss her reading lesson now, and several are buying books to take home. We use primers of various grades, and then simplified Bible stories.

Those who can afford to buy crochet thread and needles, and other materials for handwork, are helped by Miss Rosina and another young woman to learn to make crocheted curtains (the vogue in Egyptian homes of the middle class), sweaters and other things. But many are unable to buy even cheap materials, so we collect old clothes, dye them, and

ANNUAL WOMEN'S CHRISTIAN WORKERS CONFERENCE
The lone man is Mr. Kamil Monsour. Missionaries: Miss Helen Walker: Mrs. James Kinnear; Miss Marian Paden; Miss Martha Roy and Miss Laura Walker.

teach the girls to braid small rag rugs, suitable for a chair seat, to take home with them. We hope they will be inspired to make larger ones by themselves, if they like them. We are always on the look-out for handwork that is inexpensive enough that we can give the materials free of charge.

Our membership is a changing one. Now and then girls move to other districts too far away to come to the school, or get engaged and are not allowed to go out. Rouhiya (about 14 or 15 years old) was married after attending about a month, and Lena, her sister, cannot come because she can't go out alone. Saneya, a tall Moslem girl, used to come with her little sister, Hayat, who is a shepherdess of goats on occasion. But Saneya is engaged to be married now, and the brother won't allow her to go out any more. Even Hayat comes only now and then. Haneya, the girl who washes for us, and Faiga, her brother's fiancee, come and are helping me to make a sample set of baby clothes.

After the first hour of reading and handwork, we have our devotional period. Three of the leaders give the Bible story by turn, week after week, and we have songs and prayer.

The last half hour is spent in outdoor games. We're playing volley ball right now, or rather, trying to learn to play. We get a lot of fun out of it, though our style and teamwork are nil. But we're learning lots of things that are not mentioned in the program, leaders as well as girls. Courtesy, kindness, cooperation, service for others, and other essentials of Christian living, are getting a chance to grow in lives that have had no knowledge of them.

Then there is our Monday morning meeting in Wilidiya. Three lovely girls, P.M.I. graduates, who have had experience in service of various kinds, take turns in going out to this miserable little village on the edge of Assiut. Miss Lisa Yessa takes the Bible lesson each time, telling the story simply with care to make it practical.

We meet in the sitting room of an old-style native house, on the ground floor. There are three wooden "dikkas" (wide benches) around the walls. Each of us take a dikka, and the women group themselves around us. Seven of them are making good progress, only one of whom knew how to read before, and that very little. Four are Moslem and the others Christian. Sitt Om Ali, a little, old wizened-up woman with two teeth, has reached page 24 in the primer, and is very happy about it. Niamat, also Moslem, started on a story book, since she can read a little. Om Tamir, a young mother, brings her baby, who is passed around the group to be held by someone not busy reading.

Om Mohammed, a hard-faced woman with a small baby, comes and sits through the whole period. She is unwilling to learn to read, and sometimes disturbs us with factious remarks, not in the best taste, but she needs all we can give her. She loves to have us sing our church songs. The last lesson was on the giving of the Ten Commandments at Mt. Sinai. We were listing the ten, and when we came to the third everybody pointed to Om Mohammed and told her to notice it. Her language is notorious. Lisa suggested that each one search her own heart, instead of criticizing others. Om Mohammed was quite willing to admit her profanity, but I thought she was not quite so proud of it as she used to be.

Sitt Faiga, the lovely wife of the evangelist in Wilidiya, comes on alternate Mondays to help us, and another member of the church there, Sitt Ameena, comes on the other Mondays and gives a lesson on the care of children.

Again, the leaders are learning almost as much as the pupils, and we are all coming closer together in Christ.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

DISTRICT GLIMPSES

By MARJORIE McCRORY,
Gujranwala

I am the way the truth, and the life; no man cometh unto the father but by me.—John 14:6.

Days in camp are greatly varied and most interesting. Visiting in non-Christian homes with a Bible woman, in tiny mud villages has been my privilege this first year in district work. Thus we will have a look into a few of these obscure places which seemed to a newcomer most unattractive examples of a home.

One day, after knocking at a rough wooden door, my co-worker and I were welcomed by two women and asked to sit down on the low Indian stools. Visiting started immediately. At this the Indians are expert and remind one of the Athenians of old. The Message was then given and Psalms sung. Our two listeners were most attentive and we were much encouraged. The younger of the two women soon told us that she was the wife of a Mohammedan priest, and much to our amazement brought out a New Testament, which proved that she was really interested in knowing the Way of Salvation. You can imagine our astonishment—especially mine.

Again the words of older missionaries came vividly to my mind, "India is changing," and oh how rapidly! Thus, we as ambassadors of our Lord can but pray that our daily service will be indeed for His honor and glory, and again we are reminded that the King's business requireth haste.

Another afternoon we were invited to a well-to-do Hindu home, where a son had died recently. The home surroundings there were very different from those in the tiny windowless mud home described above.

As we entered the house, loud wailing was heard which reminded us that we were in the midst of those who weep without hope.

A dark winding stairway took us to the roof where were gathered sixty or seventy women, sitting on the floor, bewailing their grief. The young widow was surrounded by the wailing guests and relatives.

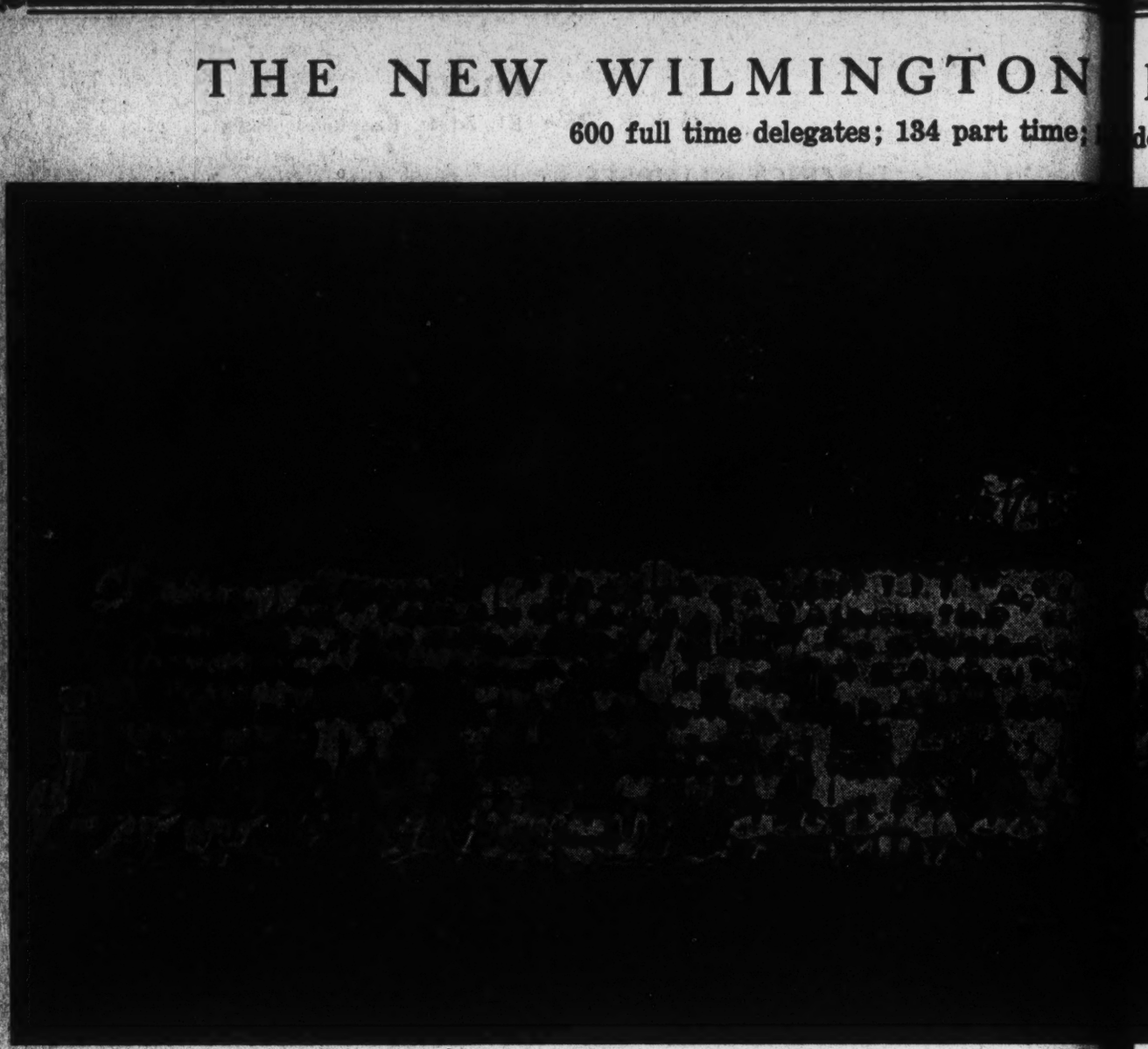
I had been instructed beforehand to watch my older and more experienced companion so as not to offend in the Hindu rites; my attention was divided, on the one hand watching the crowd to satisfy my curiosity and on the other the Miss Sahiba for necessary cues.

The moment we stepped onto the roof, the crying ceased. After a few words of sympathy, we had the privilege of giving the women a straight Gospel message, to which they listened quietly and appreciatively for fully an hour. At the close of our visit they assured us that this widow would not have the hardships and griefs which are the usual lot of the Hindu widows.

Let us remember in prayer these darkened homes where our glorious Gospel of hope has not yet been received.

THE NEW WILMINGTON

600 full time delegates; 134 part time;



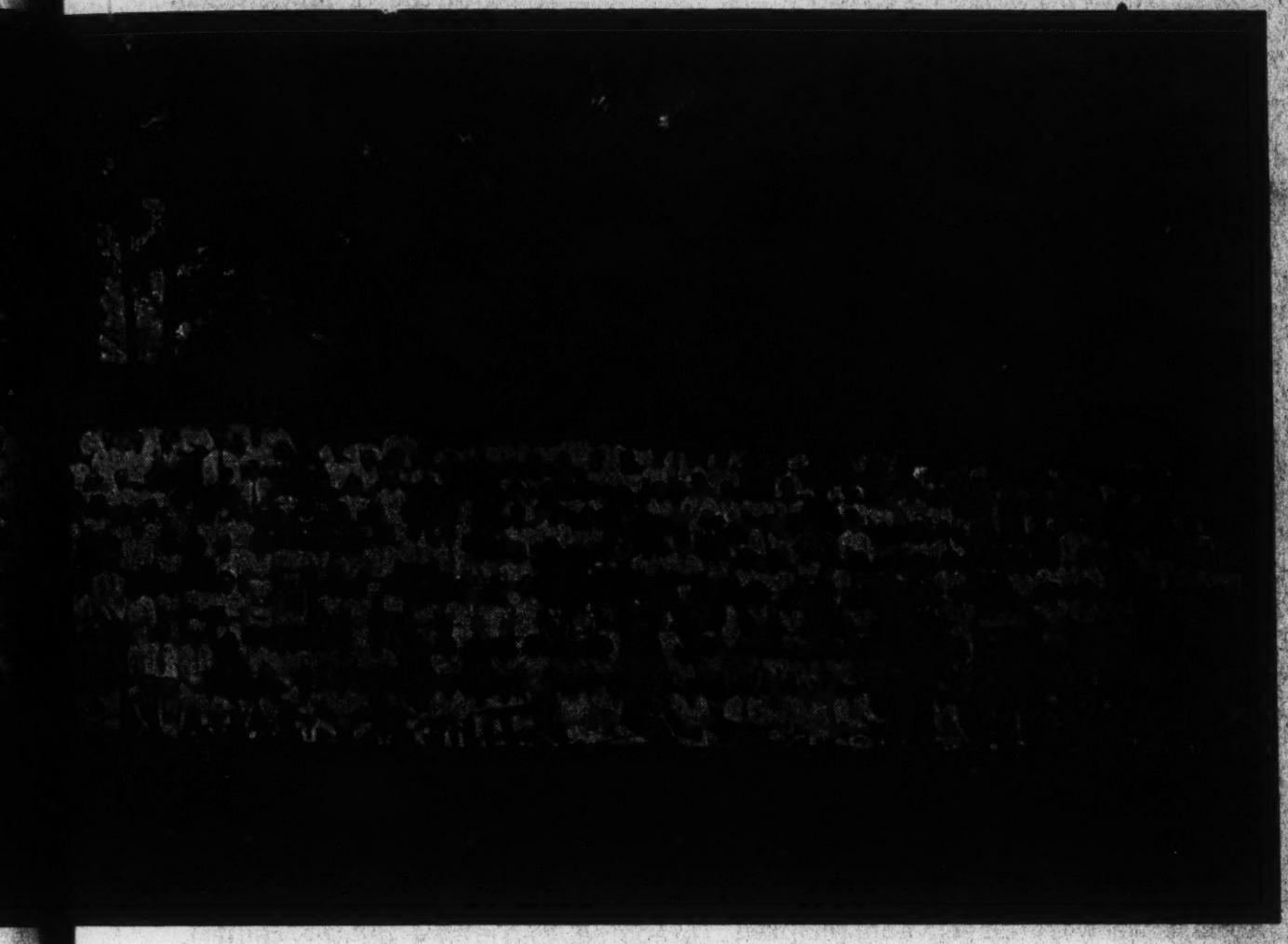
THE ASHRAM IDEA IN AMERICA

"Comrades Round the World"
By S. FRANKLIN MACK

We do not call it by that name, but the *Ashram* for Christian young people in America is the summer conference. It is a far cry from the real thing, but here there is definite encouragement to turn aside for a brief time from the distractions of everyday life, to spend time in worship and meditation, sensing God's presence, and to discuss informally and in class groups the deeper things of life. For a great many of us even this short week spent in a summer conference has lifted life to a higher level, making God real and arousing in us a strong desire for a closer

ISSIONARY CONFERENCE

ders, teachers and missionaries; total 864.



fellowship with Jesus Christ. No other experience in American life offers quite such an opportunity for the discovery of spiritual resources and the making of decisions that affect the whole course of life.

Nowhere else are summer conferences made as much of as in the United States, but the conference idea has spread all over the world. Wherever young people take time to attend a conference or a "retreat"—whether it be in South America, Alaska, Africa, China, or the Philippines—there has resulted a better understanding of what it means to follow Jesus, and new resources of courage and strength have been tapped. Usually it is the vesper services and the period of the "morning watch" that seem to have meant the most.

The Sudan

MRS. R. F. SHIELDS, 5821 Maryland Ave., Chicago, Ill.

WAD MEDANI'S FIRST CONFERENCE

By MISS AULORA McINTYRE,
Wad Medani, Sudan

We have closed our first Spiritual Life Conference for Christian Women and Girls in Medani. As it was in Arabic, we did not invite the Greek women. There were some English women — two missionaries and another interested friend, and I, the only American. The others included mostly Egyptian, and two Abyssinians, mother and daughter. My three teachers and I had expected to attend, as usual, the annual conference in Khartum North, which is held in fellowship with the Church Missionary Society. But we felt that since we had quite a number of Christian girls and women here it would be profitable to have our own.

Our program was not as heavy as we usually enjoy but we thought best to start simply hoping that the first conference might set a standard from which we could work up as the years pass. We were not disappointed in this for the Holy Spirit was manifestly leading and from first to last we were helped and inspired by the messages and prayer periods.

Madame Wesley, wife of our pastor, set a high standard on the opening afternoon. She had made excellent preparation on the subject of prayer, using the blackboard and leading our thoughts to the need. There was not the spontaneous response from the women in prayer that she had expected but this was the first experience of most of them in a public meeting of this kind.

In order to give as many of the young women as possible a part in the program we had put them in a choir and had prepared the Arabic choruses for use in a praise service each day. There were 16 girls in the choir, including my three teachers, and seven of the C. M. S. teachers. They came regularly for practice and were present at all the meetings.

On Saturday our meetings were held in the large hall of the C. M. S. Girls' School. Saturday A. M. is a busy time for housewives so most of the women did not come. After the half hour praise service, Sitt Zakea, one of my teachers, led the prayer service on the subject of "The Christian Church." The talk she gave in presenting the subject for prayer was most carefully worked out and made us feel the deep significance of the Church especially in this land, and also the appalling need for the church in so many parts of the Sudan. One of the Coptic women present had just told me how her family had held church services each Sabbath in their house when they had lived in a place where there was no church so she prayed most sincerely for the spread of the church into those regions.

Following this, Sitt Berta, who had reviewed a book on "Soul Winning" handled the subject in a most helpful way and conducted a carefully prepared conference on the subject. The young women responded to this. In the afternoon, Sitt Rifga presented the subject of "The Christian School" and she too did it most creditably. Though she has never taught in a school, she was educated in our own Girls' Boarding School and showed her own deep appreciation of what a Christian school means in this land and sounded a warning to Christian fathers and mothers who thought other values in a school more important than that of the religious teaching. After this the girls enjoyed an hour of games and some of the women took part also. I'm sure they haven't laughed so much for quite awhile.

The Sabbath meetings were sched-

uled for our church and the pastor was glad to co-operate, presenting a most telling sermon on "Soul Winning."

It had been our purpose to bring up all phases of our work here and we had taken a session each for the church and school so our last session was devoted to the work in the Moslem homes. For this purpose we had a simple dramatization of the teacher in the home with a class of girls. We had not given it even one rehearsal as we wished the girls who took part to have the spirit of anticipation and we were most pleased with them. Dressed in *tobes,* they filed in and took their places on a native bed which had been placed on the platform and also some little native stools. I must say you never realize how beautiful a girl is until she gets into a *tobe* (native dress). It consists of a piece of cloth about five yards long and two wide and is wrapped in graceful folds about the body. In introducing them I had the opportunity of telling something of the way we conduct the work as several of our church people had asked about it. The church was packed so we could not have had a better opportunity. When the girls were seated, Rifga came in with her satchel of books and took her seat in a most businesslike way after they had given her an affectionate greeting. I could easily imagine myself in a native home with her as she conducted first several reading lessons, one from the gospel of Matthew, and two in the first and second reading books. She did most admirably in keeping a stern face as these girls, some of them students of the Unity High School in Khartum, read their primer lesson and made the usual mistakes (made by our beginners). When they finished the reading lessons she gave the review of the last week's Bible lesson, in this case, "Elijah" and proceeded with the new lesson, Isaiah's prophecies about Christ. The attention and interest manifested by the audience showed how well she and the girls had acted their parts. Zakea came in to inquire if the teacher would come and teach her daughters. This was promised when one of the pupils volunteered to show her the way.

Thus was brought to a close our first Conference in Medani. Our prayer is that it may have started some ripples that will keep moving till eternity.

SOAP—A NEW EXPERIMENT

More of our women are wanting to make quilts. For those who have finished theirs I want to start spinning and knitting. In order to have time for all of that I want to get those who can sew well to help me teach the new ones as volunteer helpers. I am anxious to get every woman who has learned something to feel the responsibility and have the desire to pass it on to some one else.

I am anxious also to get welfare and hygiene work started just as soon as I can get them to feel their need of it. I do wish we had the nurse we have asked for out here.

Among the first things they need to be taught is cleanliness in their homes, and they cannot well be clean without soap and they have not the money to buy it. I want to teach them to make soap. I am experimenting myself in making it with things which they can get right in their own country.

From a personal letter from Miss Elsie Grove.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

THE SPREAD OF THE GOSPEL

MRS. JOHN CREMER, Editor, Addis Abeba

Mrs. Cremer in taking over the responsibilities of Associate Editor tells just a little of her own particular work and gives to us a letter written by the Evangelist who went from Addis Abeba to Sayo to "strengthen the brethren." This is a story of unusual significance. The little church of Sayo without a shepherd since the beginning of the trouble in that land, has been faithfully witnessing and is giving the Gospel message to many people.

Incidentally this letter came from Addis Abeba to Pittsburgh in ten days by air mail. (Editor)

My time is pretty well occupied right now. Since Mr. Nystrom has taken over Miss Nichol's work he does not have much, or I should say, any time left for the work in the Pharmacy and I have taken over that work. Also it is my privilege to be teaching nursing to the two young ladies who have recently joined us here.

As far as our student nurses are concerned we are happy to say that they are already proving to be a great help to us. They are very enthusiastic and it is a joy to work with them. Although neither of them has made any definite profession, their attitude in regard to the religious aspect of the work is very good. They take an active interest in our weekly Bible study class and other religious activities.

About six weeks ago our native evangelist received permission to go to Sayo to visit our work there. In a letter to the mission group here he writes the following which I am sure will be of interest to you:

"The place where the work of the Gospel goes on is a lovely and beautiful one. It was given to the Evangelical Christians when they had to leave the old mission property. Not long ago the place was not inhabited; now it is almost a village for more than fifty of the brethren have built their houses there. They are living happily together, rejoicing in their ability to help each other, that God has been so good to them, that they are able to preach the Gospel in love and peace.

"The spirit of Christ seems to be abundant. The first night five elders and three deacons came to spend the evening with me at Ato Mamo's house. We spent the night talking and could not seem to get enough. At 3:00 A.M. we still were not satisfied but must stop, so Gidada led us in prayer and thanksgiving.

"The next day was the Sabbath. It rained and rained just before the services. There were over two hundred present, instead of the usual number (from 400 to 500). After the sermon was finished, Gidada stood up and said, 'Here is our beloved brother, who has come from our mission in Addis Abeba. He has brought greetings from our people there and news of the Christians in Ethiopia. Please listen to what he has to say for it is interesting to us all.'

"I stood among them, and on your behalf I read for them I Thess. 5:1-26. I gave them the greetings from the Church at Addis Abeba, and from relatives and friends. I told them all of your advice and of the work. I think it touched their hearts and gladdened them.

"I thank God that I saw the work of the Gospel that shines in Sayo district with my own eyes, not only by news, though that is good. I thank God again and again for being among them and seeing, not only news by mouth. The truth of God and of His Son, our Lord Jesus,

has stung them into great work for Him. They are very zealous in this field of His, and the Owner of the Harvest is being able to gather the harvest in because some have heard God's call to work for Him. Is not the Owner of the Harvest also calling the brethren and sisters in Addis Abeba? Is he not saying, 'Whom shall I send? Who will go for me?'

"On the fourth day after my arrival there was a great group come together for prayer. They came from various places around in the country, the elders of all the new churches and some of the members. They came from Gambi, Alaku, Ripa, Anno Alabo, Shogo, Borro, Samaro, and others. They invited me to eat supper with them and again we passed the night in spiritual talk. We were very happy. I told them again all the advice and of our church in Addis Abeba. Again at 3:00 A.M. we separated with prayer and rejoicing.

"I have not yet been able to see my parents and relatives. The work of seeing the brothers was why I came and the work of our Christ is more important than my own wishes. I must do His work first, I will do mine afterwards. John 3:30.

"On the sixth of May four men, one tiny baby, two girls, a Mohammedan woman of more than fifty years were baptized. On the next Sabbath nine more are ready. I am to preach on that day. The word of God is spreading in a most wonderful way. I have gone to see four localities where our people have built churches, and I have four more to see yet. I go with Gidada and Mamo. Mamo has introduced me to the Signor Commissariato. He is a good man. I gave him your greetings. We have asked for permission to go to see the Christians in Gore but have not yet received the permission.

"The locusts have been very destructive here in the west. In many places they have destroyed the new corn as it comes through the ground. Thus grain is very expensive but the new crops are being put in. There is much rain and the rivers have begun to fill.

"May God keep us all in peace. I have written you about one-fourth of my story. I will tell you much more when I come, if it be the will of God."

We understand that the permission to visit Gore was not granted. We pray and trust that the Spirit is working there too, even though perhaps not in as spectacular a way as in Sayo. Our hearts are filled with praise and gratitude for the encouraging news we receive from time to time.

A NEW ORDER—To those of us who know the native thought the most astounding fact is that the new order in Western Ethiopia is self-supporting. The support all comes from these people, who before were content to lean on the mission. All buildings put up by voluntary labor and land given by those who had it. And who are these leaders of the new order? These who were formerly in the class for the blind, these who were our teachers, our house servants, our school boys. God has taken these humble ones to spread His knowledge through that part of the country.

Emma H. Henry.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE AMERICAN CHURCH SPEAKS

Final action of the Foreign Missions Conference of North America, Swarthmore College, June 16, 1939

After Madras, Swarthmore. The voice of Madras called us here, two hundred and eighty-seven men and women from more than sixty church communions. We could almost feel that voice, so insistent was it and so compelling. As an undertone to it, sometimes almost drowning its call, we heard and still hear the cries of suffering folk, the mockeries of selfishness and greed, the hellish clamor of war. World-wide sin opposed and oppressed the Church of God. At Madras, therefore, the churches rallied, to wait unhurriedly, to pray and to plan. From that group at Madras came the call, in many tongues yet mingling in a harmony of common devotion to the living Christ and His cause.

For that call we thank God.

In response to it we gathered, and during these eight days of heartening fellowship there has come to us, individually and corporately:—

a realization, fresh and powerful, of the spiritual need and hunger in every land;

a realization of the almost overmastering power of pagan faiths, some as ancient as the gods of Nature, some as modern as today's worship of the State;

a realization of the wide-flung doors, and the grave danger to us Christians of such open doors unentered;

a realization of our inadequacy and weakness in the face of such challenges.

In this realization and in penitence, we again confess to Almighty God our share in the failure of the Christian forces. We pray His forgiveness.

But, too, in these days we have been led from height to height of rich experience.

Representatives of the Younger Churches brought their messages of Christianity illuminatd by experience in their own lands,

and we sense the great enrichment possible for the world as Christians of every nation continue this mutual sharing. Too, there was a constant awareness of spiritual fellowship such as the Foreign Missions Conference has never known before. Again and again we have been reminded of the resources of God. When almost overwhelmed by the sight of forces arrayed against us, we remembered that "we do our tasks in the light of eternity."

We widened and deepened our concept of evangelism, so that it plumbs the depths of individual need and reaches out to every area of human relationships, functioning through all activities of the Church and its membership. We have a healing message for a sick world.

We worshipped together, planned together, worked together, men and women of different races and communions, and we found joy in this growing sense of "togetherness." We be-

lieve it is a foretaste of the unity of His friends for which Christ prayed.

* * *

One hour we were stilled in prayer and were inspired to daring visions for the future when we saw nearly half a hundred highly trained, devoted youth from nine different Boards being commissioned as a unit for missionary work in far lands. All one body, they— and *we*, although in our number sat Indian and Japanese, Korean and Chinese, Negro and White, Christian all. These were in prayer committed to God's protection and guidance. When the voices of these young missionaries blended in singing, "God So Loved The World," we knew— we *knew*—the answer to the cry of a needy world and to the call of Madras.

Because "God so loved the world" and because our fellowship is built around His Son, the living Christ, we must explore new and adventurous ways of thus joining in worship and work. We, therefore, go forth in a fuller unity, bringing to the world a gospel adequate for even such a day as this.

AWARE

If a poet of a former age could say to his generation:

"We are living, we are dwelling
In a grand and awful time.
In an age on ages telling
To be living is sublime."

What would he say of this time and to us us who are living now? Thus far our own country has been spared the tragedies suffered in many lands. Jewish people have been spared the persecutions meted out to them in different places; Christians have been spared the sufferings of fellow Christians over the world.

We read of the great conflict of loyalties which devoted Japanese Christians face; we read of the horrors of bombings and burnings and worse in China; we read of the imprisonment of Pastor Martin Neimuller and his associates in a horrible concentration camp in Germany, yet holding fast— "Here stand I."

"In the days of the early church," says Basil Mathews, "the martyrdom of a Polycarp, burned alive in the hippodrome on the hillcrest above Smyrna before a huge crowd, made effective witness to the church's rejection of the divine claim of the Roman state. Today, however, in the modern totalitarian state, a Polycarp simply vanishes into slow torture, both physical and psychological, and a hidden death. He cannot feel the thrill of witnessing in his martyrdom; and every avenue of effective protest and publicity is barred to the church by the omnipotent state."

How much is this troubling us? Are we, like Bishop Gore, "lying awake wondering how we would face torture and the apparent destruction of all that we have given life to serve?"

The days are fraught with too much seriousness for Christian women to be spending days on end entertaining themselves and frittering away time in useless activities. The suffering world should stir us

to new activities for the Kingdom of God. To quote Miriam Teichner's words:

"God let me be aware!
Stab my soul fiercely with another's pain.
Let me walk seeing horror and stain.
Let my hands, groping, find other hands,
Give me the heart, that desires, understands.
Give me the courage, wounded to fight,
Flood me with knowledge, drench me with light
Please God, keep me eager just to do my share,
God, let me be aware!"

CONCERNING RUNNING—AND SUBSCRIPTIONS

You remember how Alice in Wonderland went running with the Queen. "They went so fast that at last they seemed to skim through the air, hardly touching the ground with their feet," until Alice, exhausted, sat down under a tree.

"Why I believe we've been under this tree all the time," said Alice, "Everything's just at is was!"

"Of course it is," said the Queen. "What would you have it?"

"Well, in our country," said Alice, "you'd generally get to somewhere else—if you ran very fast for a long time as we've been doing."

"Now here, you see," said the Queen, "it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

This reminds us of the experience of the Magazine staff. After a breathless rush for new subscriptions, the new names are joyfully added to the mailing list. Then the expirations of the previous months must be checked off. Unless the running keeps up we find ourselves under the same tree—"Everything's just as it was."

We should like to find a way by which we could run twice as fast, or better still keep running all the year so that we would "get somewhere else."

There is only one way that we know and that is for every Literature Secretary to keep an exact record of every subscription and then call the attention of every woman to her lapsed subscription, making an effort to sustain the regular number; in addition to keep constantly adding new names to the list.

We have made a gain this summer. Shall we run faster that we may not at the end of the year find ourselves just where we started.

JUST OUT—

TOMORROW'S EGYPT is our newest book. Mrs. Randles has given a splendid announcement of this book on page 61.

Tomorrow's Egypt was used at some of the summer conferences. On every hand were heard words of praise for this timely, delightful volume. Order from Literature Department, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

60c in paper; $1.00 in cloth.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

WHERE DO YOU LIVE?

I knew a man, and his name was Horner,
Who used to live on Grumble Corner:
Grumble Corner in Cross-Patch Town,
And he was never seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl was his chief delight.
He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about
He'd grumble because of a threatened drought.
His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough,
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around and then, with a scowl,
At something or other begin to growl.
One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived for so long on Grumble Corner!"
I met him next day; and I met him again,
In melting weather in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"
He laughed a laugh that was good to hear,
For it told of a conscience calm and clear;
And he said, with none of the old-time drawl:
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now on Thanksgiving Street!"
Now, every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell,
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

—Josephine Pollard.

PRAISE YE THE LORD!

When the sun is going out of sight it is said that the pious Swiss herdsman of the Alps takes his mountain horn and shouts loudly through it: "Praise ye the Lord!" Soon another herdsman answers, still higher up the mountain till hill shouts to hill and peak echoes to peak the sublime anthem of praise to the Lord of All. As those words echo and re-echo through the mountains and valleys all within hearing of the herdsman would be stimulated to repeat: "Praise ye the Lord!" In this way multitudes in the homes or by the way are led to praise the Lord.

The Thank Offering Secretary calls to each member of her society to "Praise ye the Lord." The Presbyterial Thank Offering Secretary shouts the same call to each member of the Presbyterial society throughout all the societies and Presbyterials and echoes and re-echoes that same call: "Praise ye the Lord."

So faithfully did our Secretaries proclaim the message last Fall that 43 of the 53 Presbyterials were on the Honor Roll. They reached this goal by every society within the Presbyterial giving a Thank Offering and reporting the same on time to the Presbyterial Thank Offering Secretary and she in turn sending a complete report of all societies to the General Thank Offering Secretary. Several Presbyterials which held a place on the Honor Roll for two, three and six years lost this place because one or more societies failed to carry out that message: "Praise ye the Lord!" We are happy indeed that 12 Presbyterials proclaimed the message so faithfully that their names were placed on the Honor Roll for the first year.

Every society in the following Presbyterials gave a Thank Offering and reported it on time:

1. Cleveland
2. Wisconsin
3. Puget Sound
4. Uncompahgre
5. Butler
6. Vermont
7. Spokane
8. Argyle
9. Colorado
10. Albany
11. Delaware
12. Oklahoma
13. Chicago
14. Nebraska
15. Idaho
16. Philadelphia
17. San Francisco
18. Lake
19. Westmoreland
20. Arkansas Valley
21. Des Moines
22. Illinois Southern
23. Monongahela
24. Indiana
25. Big Spring
26. Hudson
27. Oregon
28. Xenia
29. Caledonia
30. Chartiers
31. Ohio North Western
32. Boston
33. Concordia
34. Detroit
35. Kansas City
36. Kiskiminetas
37. Mercer
38. Monmouth
39. New York
40. Ohio First
41. Rock Island
42. Steubenville
43. Wheeling

Is your Presbyterial's name on this list? If not, one or more societies may have kept you from this honor.

May every member of our societies take up the call now: "Praise ye the Lord!" May it ring in every heart, in every society and Presbyterial. It will not only bring a blessing into the heart of the individual but it will stimulate the interest and devotion of each member. When the year 1939 closes may it be with a shout: "Praise ye the Lord!" re-

echoing through all parts of this land of ours; and as all praise Him, may His peace and joy dwell in their hearts.

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$25.00 Each
May 1, 1939 to August 1, 1939

13. Mrs. A. A. Mabon, Greenville, Pa. By her son, Mark H. Mabon.
14. Mrs. F. Glenn Steele, Home, Pa. By her brother, Mark H. Mabon.
15. Mrs. Lottie Browne, Creekside, Pa. "A Mother's Day Remembrance," by her son, Clarence.
16. Mrs. Howard R. Moles, Normandy, Mo.
17. Mrs. Margaret McMunn, Pittsburgh, Pa. By W. M. S. of Seventh Church, North Side.

1939-40 THANK OFFERING SUPPLIES

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PRAYER FOR ISRAEL

Merciful God, Father in Heaven! Thou hast sent Thy beloved Son, born of a Jewish mother, into the world to be a Saviour from sin. And now, O God, the nation that gave the Messiah to the world is without a Saviour and without assurance of forgiveness of sin. Remove the blindness from Thy covenant people, occasioned by error and sin of their ancient rulers. Remove also prejudice, bitterness, and hatred against Israel, that their way to Christ may not be barred. Grant that the redeemed by the precious blood of Thy Son may do all they can to help evangelize Thine ancient people, but above all let there be an outpouring of Thy spirit upon Israel, even as the prophet Zechariah said: (xii. 10) "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."—F. A. A.

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan

NEW! NEW! NEW!

Yes, there are organizations today that have not sent in the information telling of their new status to headquarters. If you have a society that has not been introduced to our readers, please hurry the facts for publication. We do not want the winter to approach without knowing of your existence. Probably your organization date was some time last winter, but you never announced your arrival! You are able to "walk and talk" now and feel that it is too late to tell of your birth! No, indeed! If your society has not found a place on the general roll, by all means send in the facts at once!!!

Chartiers Presbyterial is first to announce a new organization for the 1939-40 report,—Grove (West Middletown) Kings' Daughters' Mission Circle (T)—7 charter members. President, Dorothy Patton, R. D. No. 1, Avella, Pa.

"THE NEEDED OUTLET"

Every life needs some outlet for its thought and energy. One great purpose in a liberal education is to prepare the young person to enter life in a fuller way, to find a worthy outlet commensurate with its training, its developed talents.

There are few but find a way to spend life. The outlet selected may be noble or low, full of purpose or meaningless or even vicious. This is one reason for taking great care of young life from birth on, helping it to get started in the right direction. A young mother sat at a table in a restaurant puffing away at a cigaret. Beside her was a little tot of five perhaps looking to this mother for safe guidance! One could not help but wonder what was before that little girl. What does a woman think of herself to set such an example before a little flower from God's garden!

Some years ago a manly young fellow of about fourteen years visited in France. One who met him said, "He seemed to me to be one of the brightest and most promising youths I have ever seen." Not long after that visit, Leland Stanford, Jr., died. His parents, in their great sorrow, gave vent to the great love they bore that son by establishing what has become a great and worthy educational plant, "Leland Stanford, Junior, University." Their hearts went out to other boys who need training for the game of life. The great love of these wealthy parents will continue to enrich countless lives, and the memory of their dear son will remain fresh and green to all who have

heard of the lad or who look upon the boys passing in and out of those classic halls.

Every Christian needs to give some expression to the faith within, of the love in the heart for things spiritual and for Christ himself. Someone has said that "love must not only get *in*, but it must get *out* of the human heart."

There are different avenues of Christian service. We think particularly of missionary work when talking to girls and young women. The missionary society in its length and breadth offers a broad outlet for service, "beginning at Jerusalem," and finally reaching "all the world."

There is grave danger that young Christians may become so attached to the world and the things of the world that they accept a mediocre outlet for their energies, hence are living in a limited sphere of service.

The study of missions is one way of lifting the ambitions of life out of sordid selfishness and into joyful service. The outlet of life is now on a higher level, ministering to others —not for personal gain, but for the sake of the Kingdom. "Not only what we are *receiving*, but what we are *giving* should be a challenging question to us all."

As Christians, have we found a *satisfying* outlet for our blood-bought lives?

YOUNG WOMEN'S SPECIAL COLUMN

Pasrur, Punjab, India

Dear Friends:

Our new school year began a month ago today. Twenty-two girls left us, having taken the eighth grade examination that is conducted by the educational Department of the Government. We are happy that all of them passed.

We have taken in fifty-two new boarders, only twenty-four of them being for the first class. Every class but the seventh received a quota of them. A new boarder for the fifth class has been desperately homesick. She has run off to her relatives in the city a number of times. Comes back without any trouble at all. Some of the new ones are so tiny that I call them "my dolls" and they are too sweet and cute for words.

A lot of new day pupils have also been admitted, mostly in the first, fifth and sixth classes. We have twenty-eight in our eighth class this year. It is unique in being our largest eighth class so far, and also in having in it four religions—22 Christians, three Mohammedans, two Sikhs and one Hindu.

Two Mohammedan sisters were admitted to the sixth and eighth classes. Their little sister of less than six has been playing around the school a number of times, and has been very friendly with me. But yesterday when I was in the school office she made the break, asking me if she might leave her shoes at the door and come in. She was welcomed. She accepted a seat on the corner of my chair as I was writing a letter at the desk. How her little tongue did rattle! Pointing to my watch, she said, "Where is the little watch?" I knew that she meant the second hand. Then she said, "You can get a watch for half a cent." But when I said that it would not keep time, she quite agreed. "Do you take a bath every day?" was then fired at me. "Yes. Do you?" Apparently rather disgusted with such extreme cleanliness she just shook her head in negation, and then said, "When mother does bathe me she puts powder on me." And so she chattered on for half an hour or more. Once in a while she would be so insistent with her question that I would have to stop my writing to answer her.

This morning she has brought a letter from her father asking us to admit her in the school. From yesterday's experience I know she is bright enough, and his letter says

that she is five and a half years old. Admitted.

A few minutes ago when in the school I saw this new little "pal" coming away from her class room. When she saw me, she said, "I am very hungry." The only thing that I could find for her was a cucumber in our Electrolux, so she has been sitting here beside me eating that. She has now returned to her class in a much happier state of mind and stomach.

We have four new teachers and three have left. This next week we are having here the wedding of our Primary teacher who has been with us nineteen years. How we shall miss her as she is a fine Christian woman, and an extraordinary teacher. She is marrying a widower to whom she was engaged a number of years ago. He has one little boy. How that child will be loved!

The hot weather is now upon us. School begins at 7 A. M. and closes 12:30. Everybody rests a while in the afternoon. We need your prayer help very much for patience during the hot weather. Pray for all of us as we sow the seed of His Word in 370 or more hearts every day.

Dora B. Whitely.

CONFERENCE HOUR

A conference period followed each morning session of the convention at Grinnell. This gave opportunity for informal discussion of problems common in missionary work.

It was soon apparent, even in these small groups, that what is helpful in one congregation may not be accepted in another, so specific methods cannot be pressed too insistently, but rather be modified or substituted to suit the local society and its surroundings.

There was a unanimity of opinion that the securing of recruits was one major problem as well as holding members once acquired to continuous or growing interest in the work.

Another problem had to do with the lack of opportunity in some congregations for girls to belong to an organization in which they might develop their missionary zeal. We know that a spring of water will cease to bubble up to refresh the thirsty if the head waters dry up, or are deflected into some other channel. The source must be ever active if the outflow continue. Those present seemed to feel that one of the strategic spots in the missionary organization after childhood is the teen age period. That the graduating Juniors should be held for the next unit of missionary instruction, the Mission Circle, was the concensus of opinion. This age soon passes, but it is a very important period, a formative stage. Why not capture it for the Kingdom? Every congregation needs to keep this particular period well in hand, and not lose its missionary constituency.

Girls want to "grow up" so very much at this time. Soon a superior attitude attacks them and they feel "too big" to be classed with "freshmen and sophomores!" Another group for these older grown ones may be necessary and this may carry them through "college!"— The more settled years are now approaching. These mature young women feel happier in their own class. They are beginning to do the work of life. They do really constructive missionary work. Then the time comes when they are mature women, mothers with teen age daughters or grandmothers, so the height of every woman's missionary ambition has been reached,— belonging to the "mother society," the Women's Missionary Society.

In view of all this, and the many questions from time to time on the matter, a committee of delegates prepared a recommendation which passed through the hands of the Convention Committee on Recommendations and which is printed in the July-August Magazine (Page

642). Read it. Ponder it. Examine your society arrangement. Is every girl having her chance?

If you have questions, propose them. If you have workable suggestions, please forward them. We are all in the work together. May we make it count!

THIS, THAT, AND THE OTHER

Society Programs

The First Butler W.M.S. presents its new year book. The very tone of green used in the cover suggests a spirit of hopefulness on the part of the Society — q u i t e "springy!"

The motto is fine, "Let our Society be,—
A live society—active, progressive, growing.
A warm society—sympathetic, cordial, friendly.
A hopeful society—optimistic, confident, courageous.
A serving society—doing for others, at home and abroad.
A spiritual society—filled with the Spirit of God."

A page of information shows the special item for each month, and announcement of presbyterial and general conventions. Two of the quotations are, — "Every sincere wish and prayer for goodness, every earnest attempt to fulfill difficult places, is sure to help us in our spiritual progress, either directly or indirectly."

—*Hanes Freeman Clarke.*

"Whene'er a noble deed is wrought,
Whene'er is spoke a noble thought,
Our souls in glad surprise,
To higher levels rise."

—*Henry Longfellow.*

Mrs. E. D. McKune, so well and favorably known in convention and conference, now lives in Nampa, Idaho. She has forwarded a copy of the Girls' Society program, the first attempt of the girls at yearbook making. Mrs. McKune is sponsor for the society.

With "Neighborliness" as the theme, even the cover reflects the thought,—an ink sketch showing the "house by the side of the road" and a stream of water close by. On an inner page is the "blue print" of the first floor, *seven* rooms, the *seven departments.*

One of the poems enclosed is "Builders":—

"We are building every day
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose,
Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the land.
Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is character!
Build it well whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eyes of God."

—*I. E. Dickenga.*

The spirit of neighborliness is apparent on every page.

The Parnassus YWMS presents an unusual page early in its new year book, — the Prayer Group Meeting page. It contains dates, hours, and subjects for the months of the year—no vacation! "Missionary News" is a feature of several programs. In its budget as printed, among other items, it clearly states what is expected of the society in the support of the YW Special fund. The list of life members during the years of the society is recorded — forty-one names. A fine record.

The Roma Beatty Circle of Martin's Ferry used spring colors in its new book. The green cover with yellow pages tied with yellow ribbon has a refreshing appearance. A basket of yellow flowers decorates the front cover together with the society's monogram.

Introductory lines are,—

"Give us the strength to do our share,
Each one her part of every burden bear;
Look forward to still better things,
And let no petty trials clip our wings."

We wonder what is to occur on one program; a "hat sale" is scheduled. A panel discussion on the topic, "How shall we give?" is to be held. "You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking."

The March meeting is to be the annual dinner. The quotation introducing the program is suggestive: "It is not the quantity of the meat but the cheerfulness of the guests which makes the feast."
—*Claredon.*

Perhaps the thought may be applied to intellectual meat, also. The manner in which members respond to the program affects the success of the society. Indifferent or critical or dour facts are anything but inspiring!

Gold and white are the colors used by the Laurella Dickson society of (we think) Newton, Iowa, (no name appears on the program). Please remember to *locate* societies. The only decoration on the front cover is a very artistic arrangement of the special name, Laurella Dickson. Each month has its regular program. At the close of the year book is a notice:

"Each hostess is to issue the invitations and see that everyone is invited. If there be no devotional leader appointed, the leader is to take care of the devotions for the meeting."

Indiana Harbor "Con Amore" society has chosen prayer as an outstanding thought for the year and emphasizes this by placing on the cover a sketch of "Praying Hands." Some page quotations are:—

"Prayer to a heart of lowly love
Opens the gate of heaven above."
"From earth to heaven we build a stair
The name by which we call it—*prayer.*"
"Prayer is the gracious Father's knee,
On it the child climbs lovingly."

"Without prayer, we are lost from God."
"Secret prayer is for us a necessity."

This society is rejoicing in having in its midst for a time a missionary from Egypt, Mrs. Ada Acheson Dunlap.

A PRESBYTERIAL RALLY

Mrs. Kenneth White, Y. W. secretary of Wheeling Presbyterial, sent in an account of its spring rally, held in the Bellaire church, guests of the Poorman society.

"There were fifty present from nine of the eleven societies. The Harrisville Elva Anderson had eleven representatives which was the largest delegation. It asked the privilege of entertaining the next rally in 1940.

"The evening program consisted of a devotional period conducted by the Y. W. secretary, roll call of societies with a two minute report from each society, the presbyterial secretary's report, treasurer's report of Y. W. work and a very inspiring talk by Mrs. S. W. Eby (Roma Beatty) concerning her work in India.

"We are trying to encourage the subscribing for and use of *The Missionary Magazine* and the Prayer Cycle."

Girls' Circle Program

ALONG INDIAN TRAILS

For this meeting have some little touches of Indian life to give "atmosphere" to the room. Indian blankets, pottery, beads and costumes. (Little brother or sister is sure to have a costume and would be delighted to be "Exhibit A" at your meeting.)

For Devotional service use "The Christian Armor," Page 21.

"INFORMATION PLEASE," on the North American Indian.

Have four girls prepared to answer the following questions, the answers to which are found in consecutive order in this Magazine.

1 Who went to see the Indian brethren? 3
2 Who are Mr. and Mrs. Joe? 4
3 What was the menu at an Indian dinner? 6
4 Which is our oldest Indian Mission? 7
5 What is the Sioux's question? 11
6 Show us a picture of a beautiful Indian girl. 13
7 Name five Indian Racial characteristics. 14
8 What did Louis Rodd do for his own people? 17
9 Where is the only training school for Indian nurses in the world? 19

"INFORMATION PLEASE," on other themes.

10 What is a "Readо"? How is Scripture used and when? 22
11 What book did a famous mother use in training her children? 24
12 Where did "Madras" say is the greatest opportunity for the majority of Christian women? 25
13 Who has resigned from a long service in a Commercial College? 28
14 How may missionary societies have a Magazine in the home of every member? 26
15 Where did a woman get rebuked for breaking the Third Commandment? 30
16 What caused quietness in a Hindu house of mourning? 31
17 How did Rifga demonstrate her work? 35
18 Who wants to learn to make soap? 35
19 How late did some Christian people sit up to talk over Christ's work? 36
20 Are you "Aware"? 39
21 How Many Honor Roll Presbyterials and why on the honor roll? 42
22 What kind of questions does an Indian child ask? 46
23 What Recommendation for promotion was made at Grinnell? 48
24 What Negro sculptor was honored by the New York World's Fair? 53
25 Where is there to be "wall-stretching" this year? 54
26 Where do an Indian couple take their honeymoon? 55
27 How may new missionaries are we sending out this year? 57
28 How many loaves of bread to feed a gun each time it is shot? 60
29 What is the name of the new book on Egypt? 62
30 How many new Junior Societies organized last year? 61

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

At the present writing there are six tuberculosis patients being cared for in Jubilee Hospital. The county is supplying a graduate nurse for them exclusively, as an expression of its sympathy and approval of the ward we opened for the treatment of these cases—65 other patients were cared for during the month.

Rev. D. F. White, minister at Camden and Miller's Ferry reports "Children's Day" observed successfully at all the Alabama stations. At Camden, however, the death of one of the school girls who was killed by lightning, while helping her mother in the garden, cast gloom over that mission which marred the service there.

Bible school in June numbered 602, with church attendance 221.

Mrs. W. G. Wilson, Sr., who has been living in the parsonage since the death of her husband, is moving to Knoxville to be near her son. While the Camden church will feel its loss, the Knoxville church will be enriched by the addition.

Lest there may be misunderstanding about the requirements of a teacher in secondary schools in Alabama, I am including a statement from a letter received from J. L. Lambert, Director of Negro Education in that state: "The preparation for teaching in secondary schools, is graduation from a four-year college, or a teacher's training institution—in other words the possession of a degree."

ADVANCEMENT

Part of an address given by Mrs. Betty Taylor Groves at the W. G. M. S. Convention at Grinnell, Iowa, June 26, 1939.

I bring greetings from all the Negro Missions.

The advancement of Negro Missions cannot be measured by the number enrolled in our schools nor by the number of Negro United Presbyterian churches but rather must it be measured by those whose hearts were touched and who gave themselves to Christ for service.

The Christian influence of our Negro Missions is apparent in many places. Go into a community where one of our schools is located and you will quickly note the advancement. You will find better churches, better farms, better homes, better husbands, better wives, better fathers, better mothers, better children and better living together as God has planned.

The example of our missions has improved the manner of worship in other denominations. The standard of leadership has been lifted and better prepared ministers have been demanded. Denominational prejudices have diminished.

In May our schools sent out approximately one hundred boys and girls who had completed the course of study. These youth from the schools and the graduates of Knoxville College go out to fill useful places in life.

Knoxville College has steadily grown into one of the finest colleges in the South and her students stand out among their fellows wherever they are found.

Two strangers met in Detroit, Michigan. A conversation began and soon both men discovered that they had received a Christian education in the same place in the South. One related a long story of what Knoxville College had done for him. He is now a successful physician. He does not allow people to suffer for medical attention because of lack of money and he gives as his reason that he was once "sick for an education" and without money and Knoxville College gave this education to him.

There is just one Negro on the National Staff of the Boy Scouts of America. God has blessed his work as he travels over thirty or more states giving men a better conception of their duties toward the growing boyhood of America, and helping pastors to see how they may win these boys for Christ and the church. This young man went to school first at Townsville, then Henderson and finally graduated from Knoxville College.

When the Rosenwald Fund was making a test of giving scholarships to Negroes, a Knoxville College graduate, who had received his early training in one of our Alabama schools, was chosen. This young man stood the test and thus opened the way for many others who have since received similar scholarships. Because of his fine record he was made the Executive Secretary of the Colored Young Men's Christian Association. Every city of importance where there are more than three thousand colored people is visited by Ralph W. Bullock, representing the Y.M.C.A., or by Andrew J. Taylor, representing the Boy Scouts of America. Whatever good is being accomplished by these young men may be credited to the United Presbyterian Church.

Miss Carol Cotton is outstanding among young women, a scholar of high standing, a successful teacher and now working for a Ph.D. degree.

In our educational work we have steadily advanced with the development of educational practice and standards. But we have done more: We have always held up before our youth the ideals and the truth that will develop Christian character.

A DAY IN HARLEM

Missionaries from eight foreign countries and the United States spent a day in Harlem, New York, on April 19, as guests of a local interracial committee of church women in co-operation with the Church Women's Committee of the Federal Council's Department of Race Relations, seeing Negro culture at first hand. The program included visits to the Harlem branch of the Public Library, where the world's largest collection of books by and about Negroes was seen; to two great institutional churches where programs of work equal the best to be found anywhere; to Harlem River Houses, a federal housing project for low income groups, and to the studio of Miss Augusta Savage, Negro sculptor whose work, "Lift Every Voice and Sing," was chosen for the New York World's Fair. Luncheon at the Y.W.C.A. was followed by addresses by Martin Harvey, Mrs. Bessie H. Payne, Miss Mina Soga and Miss Katherine Gardner, who pointed out the relationship of race to the missionary enterprise and suggested ways in which missionary workers can be effective in building better race relations.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL NOTES

Ezel School is looking forward to another "wall-stretching" enrollment when school begins on the 4th of September. New roads opening up into the hills mean new students coming to us for their high school work.

According to present indications, last year's graduating class is going to set a record for the number going on for higher education. At least eleven of the twelve have signified their intention of going on. Two of the number will be Freshmen at our own Sterling College.

The sudden flood that swept this part of Kentucky on the night of July 4th took a heavy toll in property damage from the farmers of this section. Fortunately no lives were lost in this county but thousands of dollars worth of corn and tobacco crops were destroyed. Harder still the water destroyed many gardens. When you take away the family's garden and then the only money crop they have, you have left our people in very narrow straits.

One of our school families lost practically all they had except the clothing on their backs. The raging muddy waters of our Black Water Creek swept away their home and barn and several other little buildings; it destroyed their year's crop, and removed the very top-soil from their garden. We were glad that we were able to help them with some of the clothing you good friends had sent us.

We have had several clothing sales since the flood in order to meet the demand. Now we find our supply of clothing rather depleted and hope you all will remember us when you do your Fall cleaning. When school begins we always find that a great many mothers and fathers depend upon our clothing department to help send son or daughter to school.

At the last meeting of our Community Brotherhood we lifted a collection of $22.50 for the family mentioned above. This is a sample of the kind of projects this group of men in our community seek to do.

Rev. Ray M. Davis, D.D., who has been our superintendent for almost nine years, has left Ezel School to become Synodical Superintendent of Missions in this Synod. Under his leadership the school has grown to its present large enrollment. We trust we shall have your prayers as we seek to direct the work of the Kingdom here at Ezel.

Sincerely,

Wm. A. Heagen.

What a Challenging Situation lies before the American church in the home land! Rapid social change, "the challenge of the city," the task of "rebuilding rural America," new aspects of home missions such as migrants, trailer folk, sharecroppers, Dust Bowl farmers on trek, . . . the ebb and flow of people of all continents, the swelling tide of racial consciousness noted in black, red and yellow peoples, and the ever present and unappeased spiritual hunger of millions still out of the fellowship of the church of Christ.

Does not the church need a Pentecost in which it will experience a greater indwelling of the spirit of God in all life and service. Granted that, will not its witness bring into the home missions enterprise new life, new hopes for the kingdom of God, and a new power, the "power of God unto salvation?"

Arthur H. Limouze

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Meet My Best Friend:

Mrs. Edward J. Sam

Mrs. Sam has been a wonderful companion and help to me in my missionary work among our people on the Yakima Indian Reservation.

When we were about to get married I promised her what a wonderful husband I would be; I promised God I would love her, cherish her, and protect her. But shortly after we were married I broke all of these promises and caused her heartaches. Yet, she never gave up, she stuck to the promises she made to God to stay by me for better or for worse.

I am happy that "prayer changes things." She prayed that joy, peace and happiness should come to our home and her prayers have been answered. Today our home life is different because she waited on the Lord with patience. (Psa. 27:13). Now Mrs. Sam is my constant companion, and we go on our honeymoon each day visiting our people.

Edward J. Sam,
Yakima, Wash.

THE McKINLEY INDIAN MISSION*: Dr. R. W. Sawhill and I went over to the Mission as part of a commission of Puget Sound Presbytery to organize a congregation.

The time was set several weeks before, not knowing that at just that time there would be a run of salmon in the Columbia River. The Indians depend a great deal on these fish for the supply of food, and when the run comes they want to be there for the catch. Consequently the most of them were away. There was hardly a fourth of the usual attendance that day, however we thought best to go on with the organization, and let others come in later as charter members.

Eleven came in on profession of their faith and two by letter, Mr. and Mrs. Sam had previously been received into the Granger congregation. Mr. Sam says there should be twice that many more. The Indian congregation was put under the care of the sessions of the congregations of Prosser and Granger.

*(From a letter from Rev. G. G. Wilson, who has been the leader in the establishment of this work among the Yakima Indians.—Sec.)

PRAYER FOR INDIAN EVANGELIST ANSWERED

REV. FRED C. PATTERSON, Tama, Iowa

When we began our work here at Tama five years ago one of our first impressions was that this tribe should hear the Gospel from one of their own race. We had never worked among Indians before. We did not know where an Indian preacher could be secured and we were far from any other Reservation. So we took it to the Lord in prayer. We asked others of you to join with us in prayer that an Indian evangelist come here to hold meetings. That prayer has been answered.

Two years ago the Women's Board undertook the support of Edward J. Sam, a native evangelist at Yakima, Washington. Last spring Mr. Sam wrote us that he and his helpers were coming to W. G. M. S. which was to meet at Grinnell, only twenty miles from Tama, and that they could come a week early to hold meetings for us. How glad we were to have this opportunity to have an Indian Evangelist and one working under our own Board. Our hopes were high. The party consisted of Mr. and Mrs. Sam, their ten-year-old daughter, Phyllis, and their co-workers, Mr. and Mrs. S. W. Joe. How generous is our God. We had prayed for one evangelist and He sent *five,* for they all had a part in witnessing for Christ.

How we did rejoice as we listened to these Indian preachers that God has raised up some of their own number to preach with power! The highest attendance was one hundred and twenty-five, of whom one hundred were Indians. That is all our little chapel will seat comfortably. The Christians, including the missionary, were revived, sinners were saved, and Christ was glorified. While no great numbers made a profession yet we are satisfied a strong impression had been made in favor of the Gospel. And now we are praying that these servants of the Lord may come again when they can stay longer.

Our church has been greatly blessed in being led into the support of these evangelists so recently. They are on fire for the Lord and have a great longing for the salvation of their people and of all races. Let us support them faithfully in gifts and prayer that there may be a great revival among all Indian tribes through their ministry.

INDIAN ARROWS

The long-invalided Chief Queahpama is giving himself a real nature care, camping with his family in the mountains, and is being greatly benefitted.

In a Treaty Council of the Colonial Period an Englishman said, "Cannot the Red Man see that the White Man loves him. "Yes," replied the Indian Chief, "the Red Man can see that the Pale Face loves him. He loves the very ground he walks on."

Mrs. Paul (Dora McLaughlin) Burgess has completed a translation of the New Testament into Quiche (pronounced Kee-chee) an Indian tongue of Guatemala. Washburn College, Topeka, Kansas honored Mrs. Burgess by conferring upon her the degree of Doctor of Letters.

One dollar will pay for three English Bibles and two English New Testaments for Indian children in Government Schools. — American Bible Society.

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Our New Missionaries

The farewell messages given by the "Three Marys" and one "Margaret," who have heeded the Master's words: "Go tell."

Miss Mary C. Thompson

There are three main reasons why I am going to Egypt:

First: I believe in Jesus as my personal Saviour. I know that life with Him is different from life without Him.

Second: I believe there is no possible hope for the improvement of the conditions which we see in the world today outside of Christ.

Third: I believe God is sending me to Egypt.

There is also the thrill of working for Christ in a land which produced many of the early leaders of the Christian Church. Perhaps Egypt will again become a leader of the Church of Christ.

Mary C. Thompson.

Miss Mary M. Stevenson

My father, the late Rev. A. M. Stevenson, was always vitally interested in home and foreign missons. I cannot remember when I first became interested in foreign mission work because it began with my earliest home training. Then, because my aunt, Miss Minnehaha Finney, was for forty-three years a missionary in Egypt, that field became the center of my interest.

Since I served as a short-term teacher in the American College for Girls in Cairo, my Egyptian friends have written constant requests for my return. I feel that I am entering a field of labor in which I am truly welcome.

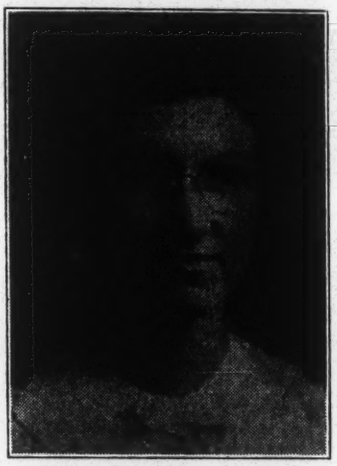
Egypt is a land full of opportunities for service. For me it holds a great challenge. I pray that my eyes may be opened and my heart and hands may be willing to grasp these opportunities to serve our Lord.

Mary M. Stevenson.

Miss Mary Ewing, R.N.

It is such a thrill to be finally going out to the Sudan to give the good news of Christ. "The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; . . . that He might be glorified."

Mary Ewing, R.N.



Mrs. Margaret J. Work

My reasons for returning to Egypt are two-fold:

In the first place, we obey willingly those whom we love. My Lord and Master has commanded me to go. He said, "If you love me, you will keep my commandments." "If you will be my disciple, deny yourself." I am not compelled to go, but I am going, because I want to show my love for Him.

Secondly, in the three years I have spent in Egypt, I have learned to love the Egyptian girls. There are many others like my acquaintances and friends who have not heard of a loving God. They think He compels them to pray at certain times, to fast at certain times, to wear charms of the Quran, or He will punish them. I want to tell them that He loves them so much that He sent His Son on earth to die for them.

Margaret J. Work (Mrs. A. S.)

MISSIONARIES' BIRTHDAYS

OCTOBER

Miss Evelyn M. McKelvey, R.N.	October	1
Miss Marian T. Peterson	October	8
Miss Marie F. Tait	October	13
Mrs. Ada A. Dunlap	October	15
Miss Ruth I. Ardrey	October	18
Miss Elizabeth McKibben, R.N.	October	18
Miss Olive Laing	October	20
Miss Mary A. Lawrence	October	23
Miss Esther W. Wilson	October	31

"I THINK OF THESE"

Some messenger of peace out there
Stands all alone.
The fond farewells, the tears, the smiles,
Much kindness shown
When first he bravely left his native shore—
(Forgotten now by friends who have much more
To do than think of Christ's command)—
The fearless march, the lonely stand.
I think of these.
Let me, like these, my Master please,
And bear fruit in some barren land.

—*E. F. McCarty, In Wesleyan Methodist*

Corporation Meeting

Following a devotional period the Corporation Meeting convened in the Assembly Room, Publication Building, Pittsburgh, on July the 11th with Mrs. J. D. Sands presiding.

Twelve delegates responded to roll call.

The Treasurer's report (see page 655, July-August Magazine) was read and the Auditor's report adopted.

The annual reports of the following secretaries (see pages 643-715, July-August Magazine) were read and adopted:

Recording Secretary, Mrs. Joseph S. Mason
Testamentary and Annuity Secretary, Mrs. Harriet S. Boobyer
Financial Secretary, Mrs. Arthur B. McBride
Literature Secretary, Mrs. A. J. Randles
Parsonage Secretary, Mrs. W. P. Wiegering
Foreign Secretary, Mrs. J. D. Sands
Junior Secretary, Mrs. W. R. McMunn
Editor Junior Missionary Magazine, Mrs. Joseph Heagen
Thank Offering Secretary, Mrs. O. H. Milligan
American Indian Secretary, Mrs. Arthur B. McBride
Young Women's Secretary, Miss Ida B. Little
Temperance and Reform Secretary, Mrs. Harriet S. Boobyer
Negro Secretary, Mrs. Ada Kerr Wilson
Home Missions Secretary, Mrs. W. S. Cook
Statistical and Efficiency Secretary, Mrs. Edgar Murdoch
Prayer Group Secretary, Mrs. Charles W. Fulton

The report of the *Womens Missionary Magazine* was presented by Mrs. John P. White, Editor, and Mrs. Ralph H. Arnold, Treasurer. The Auditor's report was adopted.

The Committee on place for the meeting in 1940 reported an invitation from Los Angeles Presbyterial and recommended that it be accepted. The report was adopted.

The report of Committee on Memorials (see page 35, July-August Magazine) was read and adopted.

The report of Resolutions Committee (see page 641, July-August Magazine) was read and adopted.

The report of Committee on Recommendations (see page 642, July-August Magazine) was read and amended by the addition of the following recommendation, that "the Women's General Missionary Society go on record as being opposed to lynching and in favor of every effort being made both in the North and South to further racial relations." The report of Committee on Recommendations as amended was adopted.

The report of the Credential Committee (see page 639, July-August Magazine) was read and adopted.

The report of the Nominating Committee was read and the election of Officers, Board Members and Magazine Committee followed resulting in the election of:

President, Mrs. J. W. Bickett, Des Moines.

First Vice President, Mrs. Paui Carson, San Francisco.

Second Vice President, Mrs. Robert French, Kansas City.

Recording Secretary, Miss Lillian Robertson, Hudson.

Board Members: Mrs. W. S. Cook, Miss Ida B. Little, Mrs. Edgar B. Murdoch, Mrs. Arthur B. McBride, Mrs. W. P. Wiegering.

Magazine Committee: Mrs. John P. White, Mrs. Ralph H. Arnold.

The minutes were read and approved.

Mrs. J. S. Sands,
President.
Mrs. Joseph S. Mason,
Recording Secretary.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

"WARS AND RUMORS OF WARS"

"I am WAR. At the sound of my voice all nations and peoples tremble; yet when I call, they obey. They come to me from the mountains, the valleys and the plains. I force them to leave all peaceful pursuits. I separate families, rob wives of their husbands, take sons from their fathers and mothers. I rob the maiden of her betrothed. I instill suspicion and hatred in the hearts of all men. I disrupt society. I am the greatest corrupter of morals that ever confronted man. I rob men of their faith in God and mankind. I scatter human wrecks, misery, poverty and death over the face of the world. I am WAR."—Dr. L. D. Clarke.

The World War cost Four Hundred Billion Dollars, enough to furnish every family in Canada, the United States, Australia, Russia, Great Britain, France and Germany a $2500 house on a $500 five acre lot furnished with $1000 worth of furniture and give to each community of over 20,000 or more in each country a $5,000,000 library and a $10,000,000 university. In addition, it would provide an endowment fund which at 5% interest would yield enough to pay every year, for all time, the sum of $1000 each to 125,000 teachers and 125,000 nurses AND there would still be enough left to buy every single bit of property and all the wealth in France and Belgium including every cathedral and church, all public buildings, every factory and railroad and every farm and home. BUT The World War Cost 15,988,371 lives. (Figures from the report of the Carnegie Endowment for International Peace.)

The savage beats his tom-tom;
He scalps his victim with a knife;
He plunders, murders, takes and burns
A village at a time.
The savage!

The Nordic prays to God—
And sinks a ship without a trace;
He plunders, gases, bombs, destroys
A nation at a time.
The thinker!

—*Selected.*

TARGET PRACTICE WITH A NINE-INCH GUN

Whether your shell hits the target or not
Your cost is five hundred dollars a shot.
You think of noise and flame and power,
We feed you a hundred barrels of flour
Each time you roar. Your flame is fed
With twenty thousand loaves of bread.
Silence! A million hungry men
Seek bread to fill their mouths again.

—*P. F. McCarthy.*

Well may we re-echo the prayer used at the Disarmament Conference, in Geneva, 1932. "O God, Who hast taught this generation mysteries of Thy handiwork that greatly increase man's power for good or evil; forgive us that we so often have turned our larger knowledge to foolish and cruel uses, and filled the world with terror and anguish. Deliver us from the lust of power and the spirit of covetousness; so fill us with the wisdom from above that we may use Thy gifts as Thou hast designed—to save life, not to kill; to build, not to destroy; and so at all times to glorify Thee, in Him who reigneth with Thee and the Holy Spirit, ever One God, world without end. Amen."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

NEW SOCIETIES

In the new 1939 Statistical Report, thirty-eight new Junior societies are listed. These are in twenty-eight Presbyterials and added 616 new members to the Junior Roll. To each of these societies we give a hearty welcome. The following is the list of new societies.

Allegheny—5th Church, N. S., Pittsburgh, Pa. 20 members.

Argyle—Argyle, N. Y. 26 members; Putnam, N. Y. 15 members.

Arkansas Valley — Hutchinson, Kans. 10 members.

Boston—Whitinsville, Mass. 15 members.

Caledonia—Sheridan Park, Kenmore, N. Y. 25 members. North Park, Buffalo, N. Y. — members

Cedar Rapids — Amity, Reinbeck, Iowa. 20 members.

Chartiers—Burgettstown, Pa. — members.

Chicago—Hammond, Ind. 17 members.

Cleveland — Gibson Heights, Youngstown, Ohio. 22 members. Monroe, Akron, Ohio. 55 members. Oak Hill, Akron, Ohio. 20 members. 2nd Youngstown, Ohio. 20 members.

College Springs—Center Ridge, Red Oak, Iowa. 12 members. Shannon City, Iowa. 8 members.

Conemaugh — Bolivar, Pa. 24 members.

Hudson—Palasaide Ave., Weehawken, N. J. 10 members.

Idaho—King Hill, Idaho. 15 members.

Keokuk—Crawfordsville, Iowa. 12 members.

Kiskiminetas—Union Church. 18 members.

Los Angeles—Westminster, Los Angeles, Calif. 30 members. 2nd Los Angeles, Calif. 10 members.

Mansfield — Reedurban, Canton, Ohio. 15 members.

Monongahela—Verona, Pa. 25 members. Irons Memorial, McDonald, Pa. — members.

New York—Newburgh, N. Y. 14 members.

First Ohio—Fair Haven, Ohio. 18 members. Morning Sun, Ohio. 15 members.

Northwestern Ohio—Findley, Ohio. 12 members.

Puget Sound—Tahoma Terrace, Tacoma, Wash. 17 members.

Rock Island—Rock Island, Ill. 15 members.

San Francisco — Morgan Hill, Calif. — members.

Spokane—2nd Spokane, Wash. 7 members. Washtucna, Wash. 55 members.

Steubenville—Wellsville, Ohio. — members.

Westmoreland — Greensburg, Pa. 25 members.

Wheeling—Cadiz, Ohio. 12 members.

No reports were received last April from twenty-six societies. We hope that all of these will be active and send reports next year. Societies failing to report for two successive years are dropped from the roll.

MISSION STUDIES

The Juniors will study during the coming months, "Far Round the World," a foreign study by Grace McGavran. This book is a series of true missionary stories from different countries. Some extra material is included in the text. Leaders will wish to use the Teacher's Guide which accompanies "Far Round the World" as it has some good suggestions.

Jessie Eleanor Moore has prepared a book called "Welcome House," also "How to Use Welcome House." This book is intended for teachers who wish something for the youngest Juniors. This also is a true story.

(Continued on page 62)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

TOMORROW'S EGYPT is now ready at 50c in paper and $1.00 in cloth. It is our Foreign Study Book in February and March and is also added to our Reading Course List for credit.

As you see this book in its copper-brown cover, cloth or paper, it is pleasing at first glance, but the picture of the Fayoum Water Wheel will hold you. No longsuffering, blindfolded animal-power here; rather, a genuinely automatic water wheel working night and day to send its life-giving water to the surrounding land.

Inside the covers, the frontispiece, Egypt Awakening, suggests our progression as we shall travel through the pages toward the author's vision of tomorrow's Egypt.

You may wish to know more of this author who is the daughter of Reverend and Mrs. T. J. Finney, early missionaries to Egypt, and to whose memory she dedicates her book. She was born in Mansura, Egypt, and with the exception of the years of her college course at Westminster and a few years of teaching in America has spent the most of her life in Egypt, which country and whose people she loves. Of herself she says, "Because I was born in Egypt and because my earliest memories and affections are centered in this land, I have always felt myself to be, in part at least, an Egyptian." An older and life-long acquaintance wrote of her two decades ago: "She is unique in her originality and fine command of the English language." *Tomorrow's Egypt* bears out this statement.

She begins with the young King Faruq and has drawn a charming picture of him: enthusiastic, democratic, precedent-breaking, loveable, as is our American youth, and withal having noble, kingly qualities.

She has pictured for us the thus-far-unchanging Egypt, and again, the Egypt which, through traveled Egyptians and contact with other peoples, has yielded to change and become the "Young Egypt" of today. Wrongs in society have been recognized and remedy has been attempted; but the underlying source of these wrongs is largely *un*recognized, and the secret of remedy not wholly learned. This secret we as a denomination have endeavored to reveal to them in a three-fold way, and many have understood.

An indigenous Church, small in comparison with Egypt's millions, but devoted, is firmly established and now shares in the Great Commission. There *is* "an altar to Jehovah in the midst of the land of Egypt." May the reading of this book so encourage us that with continued zeal we shall work with the Evangelical Church until finally Jehovah shall say "Blessed be Egypt *my* people."

FOR OCTOBER PROGRAMS

Along Indian Trails, 35c.
Lo, The Poor Indian, 5c.
A Needy Race, 3c.
Cleanliness Next to Godliness, 3c.
Indian Cards—Tama, 3c.
Wabidan (narrative), 3c.
Chuck 'Likely (narrative), 3c.

Also for general information refer to the Study Book for the year 1932, *Facing the Future in Indians Missions* (60c paper), and write to the Department of the Interior, Office of Indians Affairs, Washington, D. C. for Bulletins. For older Juniors, *Many Moons Ago and Now*, and for Primary Juniors, *Children of the Great Spirit*, studies for the same year, will be helpful. 50c each.

"How I know God Answers Prayer," is out of print. We are unable to fill further orders.

Tributes

MRS. ESTELLA ALLSOP

We, the members of the Ora Haft Missionary Society of the Houston United Presbyterian Church of Houston, Pennsylvania, wish to pay tribute to the memory of one of our members, Estella Allsop, who was called home.

"A voice we loved to hear is still
Her place no one can ever fill.
Her life was rich in purity
In love, in faith, simplicity.
Our God who watches birds and flowers
Watched o'r her through her suffering hours.
Her memory now has sweeter grown
By thoughts and deeds that she had sown."

We extend to her husband and family our deepest sympathy.

Committee:
Margaret Porter,
Hazel Templeton,
Thelma Riggle.

MRS. W. A. COCHRAN

The Women's Missionary Society of the First United Presbyterian Church of Johnstown, Pennsylvania, would express their profound sense of loss at the passing of Mrs. W. A. Cochran at Fryeburg, Maine, June 20, 1939.

Mrs. Cochran was our oldest member in years of service having held her membership continuously for almost fifty years, though living in Maine in recent years.

We remember her when active here, as regular in attendance, faithful to duty and loyal to her church.

We extend our sympathy to the bereaved family: her husband, Mr. W. A. Cochran, a member of our Board of Session, their son, Todd, and daughter, Grace, and her sisters, Miss Maggie Dresser and Mrs. Gilmore. We would remind them of the faith that was hers and of the comfort that comes to those bereaved who lean upon that faith.

Mrs. Wm. H. Galbraith,
Mrs. Anna Tomb,
Mrs. A. G. Ober.

MISS BELLE McKINLEY
MRS. ELLA B. KING

The Women's Missionary Society of the Homewood United Presbyterian Church wishes to pay a tribute of love and esteem to Miss Belle McKinley and Mrs. Ella B. King, two of its members who have gone on to their crowning during the past year.

Miss McKinley for many years was superintendent of the Primary Department of the Sabbath School.

Mrs. King was the mother of the Reverend Herman B. King, pastor of the Mayfair United Presbyterian Church in Philadelphia, Pa.

The members of the Missionary Society will ever remember and strive to follow the examples of consistent living and service set by these two who have joined the "great cloud of witnesses."

Committee.

MRS. ADA MILLER CRESWELL

The missionary society of the United Presbyterian Church of Reinbeck, Iowa, desires to pay this tribute of love to Mrs. Ada Creswell who departed to be with Christ, July 3rd, 1939.

She was quiet and unassuming in manner, yet loving her church where she served as Sabbath School teacher and was active in the W. M. S.

Our lives are made richer, more like the Master's, because of her devoted life and we shall cherish her memory.

Mrs. Robert Palmer
Mrs. S. Fred Sharpe.

JUNIOR DEPARTMENT

(Continued from page 60)

It tells about the welcome house prepared by the friends of a missionary family, who were coming home on furlough, for their use while in America.

The home mission text we have selected is "Under the North Star" by Katherine E. Gladfelter. This book is a series of stories about an Eskimo boy and girl. It has much interesting lesson material and has plans for eleven meetings.

The price of each of the above texts in paper binding is 50c. They may be had from the Literature Department. Picture maps, pictures and cut-outs may be had for these studies also if they are desired.

All societies using "Far Round the World," "Welcome House" and "Under the North Star" will take credit on Junior Standards for Home and Foreign Mission Study.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o Amercian Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Bogge, R.N., 1938—Pathankot
Miss Lois Boyd, 1918—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Pathankot
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Pathankot
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot City
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Jhelum
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1922—Zafarwal
Miss Georgia Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., Washington, D. C.

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921—826 S. Ogden St., Denver, Colo.
Miss Hazel Bennett—1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Evelyn Cathcart, 1925—Marissa, Ill.
Miss Vida J. Graham, 1938—Bisbee, N. D.
Miss Evva P. Hartig—Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Glendine Lundquist, R.N.—Olds, Iowa
Miss Margaret Murdoch, 1924—Cambridge, N. Y.
Miss Laura Reynolds, 1924—100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—719 West 24th St., Oklahoma City, Okla.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, New Concord, Ohio
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.
Miss Henrietta A. Moore, 1898—138 Steel St., Cambridge Springs, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Fayoum, Egypt
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Minia
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Luxor
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Beni Suef, Egypt
Miss Sarah B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia, Egypt
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Cairo
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes—926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909—904 Publication Bldg., Pittsburgh, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—1406 Waldron Ave., St. Louis, Mo.
Miss Alice Grimes, 1924—Claysville, Pa.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923—912 N. Hoff St., Tuscon, Ariz.
Mrs. Rachel Tracy Seiver, 1925—2961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922—904 Publication Bldg., Pittsburgh, Pa.
Miss Marie F. Tait—R. D. 5, Mercer, Pa.
Miss Elizabeth Wilson, 1932—Atlantic, Iowa
Miss Elizabeth S. White, 1924—2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924—31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924—Fort Morgan, Colo.

THE SUDAN

Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss E. Verna Pillow, 1930—Omdurman
Miss Ellen P. Smith, 1938—Omdurman
Miss C. Blanche Soule—Nasir
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922—McElree Rd., Washington, Pa.
Miss Mary J. McKnight—904 Publication Bldg., Pittsburgh, Pa.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF THE WEST

President: Mrs. Leila Harkcom, 1452 West 91st St., Los Angeles, Calif.
First Vice President: Mrs. O. S. Johnston, 1244 South Broadway, Santa Ana, Calif.
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Corresponding Secretary: Mrs. E. K. Bishof, 326 N. Comstock Ave., Whittier, Calif.
Treasurer: Miss Lena Jenson, 747½ North Hayworth Ave., Los Angeles, Calif.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Mr. Sigurd Nystrom, 1937 — Addis Ababa
Dr. Harriet Skemp Nystrom, 1937 — Addis Ababa

NOW IN THIS COUNTRY

Miss Marjorie Faught, R.N., 1933 — 5006 Spruce St., Philadelphia, Pa.
Miss Ruth Nichol, 1933 — 463 Pacific St., Brooklyn, N. Y.

Home Missionaries Supported by the Women's General Missionary Society

INDIAN MISSIONS

Rev. Fred C. Patterson — Tama, Iowa
Rev. E. W. Machamer — Warm Springs, Ore.
Rev. Ernest H. Carson — Simnasho, Ore.
Mr. Edward J. Sam — Rt. 3, Box 403, Yakima, Toppenish, Wash.

HOME MISSIONS

*Mrs. J. C. Alter, 3154 College Ave., Berkeley, Calif.
Mrs. Mary Ciancio, 7909 Tioga St., Pittsburgh, Pa.
Miss Elizabeth Clark — Box 207, Hickory, Pa.
Miss Ruth Elta Findlay, 520 South St., Glendale, Cal.
Miss Mary Geyer — 438 West 44th St., New York, N. Y.
Miss Mary Jamieson — 5529 Lawton, Oakland, Calif.
Miss Beth Johnstone
Mrs. Catherine Lamb — 561 Rosedale St., Pittsburgh, Pa.
Mrs. Frank Lieske — 24 Highland Ave., Burgettstown, Pa.
*Miss Ella Montgomery — 1009 East Main St., Washington, Iowa
Miss Mary June Zucchi — 12 Sixth St., East Providence, R. I.
Miss Sallie E. Dickey, Field Secretary — 904 Publicatoin Bldg., Pittsburgh, Pa.

MOUNTAIN MISSIONS

Rev. and Mrs. H. Glenn Stephens — Frenchburg, Ky.
Mr. Lester Taylor — Frenchburg, Ky.
Prof. David D. Rowlands — Frenchburg, Ky.
Prof. Henry Hey — Frenchburg, Ky.
Miss Ruth L. Courter — Frenchburg, Ky.
Miss Helen McCormick — Frenchburg, Ky.
Miss Irene Kester — Frenchburg, Ky.
Miss Ruth Flack — Frenchburg, Ky.
Miss Martha Baird — Frenchburg, Ky.
Miss Alice B. Girven — Frenchburg, Ky.
Miss Winifred Moore — Frenchburg, Ky.
Rev. J. M. McMains — Frenchburg, Ky.
Miss Maude Worrall — Frenchburg, Ky.
Miss Mae Beveridge — Frenchburg, Ky.
Miss Margaret Beveridge — Frenchburg, Ky.
Miss Helen McLenahan — Frenchburg, Ky.
Miss Alice Maxwell, R.N. — Frenchburg, Ky.
Mr. and Mrs. Wm. Heagen — Ezel, Ky.
Miss Sara Conrad — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Miss Mary Graham — Ezel, Ky.
Mr. Earl Glass — Ezel, Ky.
Miss Evelyn Hay — Ezel, Ky.
Miss Martha Hazlett — Ezel, Ky.
Mrs. Thomas Gabbard — Ezel, Ky.
Mr. Revis Carr — Ezel, Ky.

* Retired from active service.

The Junior Missionary Magazine
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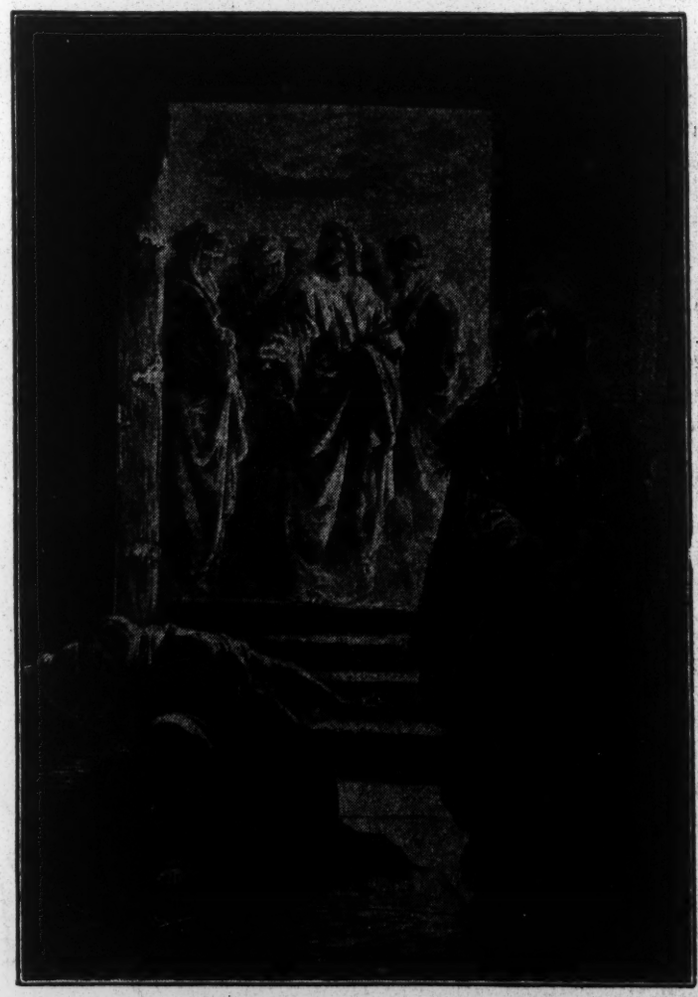
PROEM TO PRAYER

Faith would I have in my heart to-night
That to God I might pray aright;
Hate and disdain would I ever shun
That approach to my God might be won;
Love of myself would I put aside
That with God I might ask to abide;
Striving at all times to help the weak
That from God I His strength might seek;
Pity and love would I show to all
That for mercy from God I might call;
Lenient in thought to the ones who stray
That for pardon each day I might pray;
Spreading His love in each word and deed
That for blessing I then might plead;
Day after day I would grateful be
In return for God's love to me.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

A LITTLE TIME APART



The Pharisee and the Publican—Dore.

Obedience

I said, "Let me walk in the fields."
He said: "Nay, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "there is sin."

I said, "But the air is thick,
And clouds are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

I cast one look at the fields,
Then set my face to the town;
He said: "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

—*George MacDonald.*